The Nation.

NEW YORK, THURSDAY, SEPTEMBER 25, 1890.

The Week.

SPEAKER REED has concluded to let the reciprocity provision go through, and the House conferees on the Tariff Bill agreed to it on Thursday. When talking with his friends, Mr. Reed makes no effort to conceal his contempt for this proposition to trade with a lot of "Dagoes," as he calls them; but, as a number of Republican State conventions in the West have endorsed the idea, he concludes that it is best to humor the advocates of the policy. The Aldrich amendment is therefore to play the part of "a good enough Morgan until after election" next November, as it cannot become operative in any contingency until July, 1891, and it is not expected by the party managers that the President will ever make any attempt to exercise the unconstitutional power with which it professes to invest him.

Mr. Blaine has again, as so often before in his career, fallen into an error as to a matter of fact. "Finally," he says, in his latest letter about reciprocity, "there is one fact that should have great weight, especially with protectionists. Every free-trader in the Senate voted against the reciprocity provision." This is what comes of a man's trying to comment upon legislation at Washington while he is down at Bar Harbor in Maine, cut off from access to the *Congressional Record*, and dependent upon the incomplete and consequently often misleading reports published in such local sheets as Boutelle's *Whig and Courier*. The scanty abstract of proceedings printed in the Bangor paper showed that every Democrat in the Senate (which is what is presumptively meant by Mr. Blaine's expression "every free-trader in the Senate") voted with such Republicans as Senator Evarts of New York and Senator Edmunds of Vermont against the Aldrich amendment, on the ground of its obvious and gross unconstitutionality. But if Mr. Blaine had had the *Congressional Record* sent to him during his vacation—which, of course, is not to be expected of a shrewd pleasure-seeker—he would have learned from the issue for September 10 (page 10,782) that every Democrat, or, as he would say, "every free-trader," in the Senate voted in favor of this thorough-going reciprocity amendment introduced by Mr. Gray of Delaware:

"And the President of the United States is hereby directed, without further legislation, to declare the ports of the United States free and open to all the products of any country of the American hemisphere upon which no export duties are imposed, whenever and so long as the Government of such country shall admit to the ports of such country free of all national, provincial (State), municipal, and other taxes, flour, corn-meal, and other breadstuffs, preserved meats, fish, vegetables and fruits, cotton-seed oil, rice, and other provisions, including all articles of food, lumber, furniture, and all other articles of wood, agricultural implements and machinery, mining and mechanical machinery, vessels or boats of iron, steel, or wood, structural steel and iron, steel rails, locomotives, railway cars and supplies, street-cars, refined petroleum, or such other products of the United States as may be agreed upon."

If Mr. Blaine had received the *Congressional Record* of September 10, and seen this amendment, he would have recognized at a glance that it was precisely the same amendment which his next friend, Mr. Eugene Hale, as his personal representative in the Senate, introduced on the 19th of June, to carry out the Secretary's policy of reciprocity, as outlined in his letter to the President which was sent to Congress on that day.

A decision rendered by the New York Court of Appeals in 1853 is of interest now because it involved the same question of the delegation of power by a legislative body which is at issue in the Senate's reciprocity amendment to the Tariff Bill. The Legislature had passed an act in the spring of 1849 establishing free schools throughout the State, but the law was only to be valid in case a majority of the voters should approve it by ballot the following November. The constitutionality of this procedure was brought before the Court of Appeals in 1853, and it held that the act was invalid, on the ground that the Legislature could not thus divest itself of the responsibility for legislation. The Court conceded that the Legislature might pass a valid statute which should take effect only upon the happening of some future event, but held that "the event or change of circumstances on which a law may be made to take effect must be such as, in the judgment of the Legislature, affects the question of the expediency of the law. They appeal to no other man or men to judge for them in relation to its present or future expediency." The Court held that the Legislature had "no more authority to refer such a question to the whole people than to an individual," and, in "further illustration" of its position, said:

"Let us suppose that the act of 1849 had directed the Attorney-General, or the Archbishop of the Catholic Church, or the Common Council of the city of New York to certify, on the next general election day, whether in his or their opinion that act ought to become a law; and had further provided that the act should or should not take effect, according to such certificate: it cannot be pretended that the statute would have become operative upon the making of the certificate in its favor. The Constitution does not authorize the power of legislation to be so delegated."

The Constitution of the United States no more authorizes Congress to delegate the power of legislation to the President than does the Constitution of this State authorize the Legislature to delegate such power to the Governor, the Attorney-General, or any other man. The reciprocity amendment to the Tariff Bill proposes to give the President the power of imposing or removing taxes upon sugar, molasses, coffee, tea, and hides, not upon the happening of an event like the imposition of certain duties upon our agricultural products by a foreign country, but "whenever and so often as the President shall be satisfied" that the duties imposed by such foreign country are such as (not Congress, but) "he may deem to be reciprocally unequal and unreasonable." There can be no reasonable doubt that the Supreme Court would make as short work of the reciprocity amendment of 1890 as the New York Court of Appeals made of the shuffling school act passed by the New York Legislature in 1849; the principles which apply to the two cases being identical and of universal application.

An equally significant decision by the Supreme Court of Delaware will be found in the case of Rice against Foster. "The powers of government," said the Court, "are trusts of the highest importance, on the faithful and proper exercise of which depend the welfare and happiness of society. These trusts must be exercised in strict conformity with the spirit and intent of the Constitution—*by those with whom they are deposited; and in no case whatever can they be transferred or delegated to any other body or persons*—not even to the whole people of the State, and still less to the people of a county. . . . The making of laws is the highest act of sovereignty that can be performed in a free nation, and therefore the legislative power may truly be said to be the supreme power of a State. If the legislative power can be transferred to the people, so can the executive or judicial power."

Says the *Tribune*:

"The protests made by American diplomats against the prohibition of certain imports by France or Germany are based solely on the false reasons for that step. If either of these nations sees fit to put a heavy duty on American hog products, no representative of this country has a right to object."

This is a sad error, esteemed contemporary, for which we fear you will get a stinging rebuke from one of our "American diplomats." Is it possible you have not perused with reverence the remonstrance addressed by our Minister to France to M. Ribot on the 3d of July last, and containing the following sentiments, in which we heartily concur?—

"And above all, you have deprived your people, particularly the poor laboring classes, of a cheap and highly prized article of food, which they used largely, and for which you have been able to furnish no adequate substitute. Statistics of your importations, and the regular quotations of your domestic prices, show that what you shut out from us you have not supplied from other sources. Surely, an abundant and cheap supply of healthful food for the laboring classes is one of the most important essentials for the happiness of a people, the growth of its productive energies in competition with neighboring and rival countries, and the development of the national prosperity."

You will see from this at a glance that it makes very little difference whether the reasons the French give for excluding "American hog products" are "false" or not. You will see that, even if they admitted that American pork was a wholesome article of

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diet, but put a high duty on it so as to exclude it on protectionist grounds, they would still be guilty of "depriving their people, particularly the poor laboring classes, of a cheap and highly prized article of food," or, on the other hand, depriving them, to use Mr. Reid's stirring language, "of one of the most important essentials for the happiness of a people." What does it matter whether this is done by lying or by a 50 per cent. duty? Are you not a little ashamed to have missed this little lesson in *ex-cathedrâ* political economy emanating from a source which is, doubtless, august in your eyes?

The Western farmers who are demanding free binder-twine are giving the Republican leaders in Congress a great deal of pain. Between their demands and that for free sugar, the Tariff-Bill conferees, if the *Tribune's* Washington correspondent represents their feelings accurately, are almost at the limit of their endurance. What is it that is so "unruly" and so "palpably out of harmony with all the principles of protection" in the demand for free binder-twine? The case, as stated by a Republican Senator, Davis of Minnesota, is that the business of manufacturing twine is in the hands of a Trust, which controls absolutely the raw material in the places where it is grown, and which limits its product and fixes its prices to suit itself. That is what makes it an "isolated industry." As Mr. Davis said of the members of this Trust in the Senate a few weeks ago: "They are as far above legislative control as the clouds that float above the Capitol. They are in need of no protection. They are amply able to protect themselves and to spoliate the world." He showed that their profits were 40 per cent. on an aggregate annual output of $10,000,000, or $4,000,000 a year, and that the farmers of Minnesota alone were forced to pay unjustly nearly a million dollars of this amount. Yet the Trust has appeared before the Ways and Means Committee and demanded additional protection of one and three-fourths cents a pound, saying if it were not granted its members would be forced to close their mills. There is no doubt whatever that the Trust is one of the most oppressive upon the farmers of all those in existence. To grant its demands is to give the most conclusive proof of the justice of Mr. Blaine's charge that the McKinley Tariff Bill benefits the East as against the West.

The appearance of a savage attack upon Mr. Blaine in a campaign paper which Mr. Clarkson is publishing to help forward his work as director of the Republican Congressional Committee, adds to the interest of the situation inside the Republican party. Mr. Clarkson arraigns Mr. Blaine as a "brilliant and dashing letter-writer," who "is the one man in the modern politics of America who has written letters to his own cost and to the cost of his party." That is an allusion to the Mulligan episode which is plain enough to be understood by anybody, and which is certainly not made in a friendly spirit. Mr. Blaine's latest fault as a letter-writer, according to Mr. Clarkson, is in characterizing the McKinley Tariff Bill "as a benefit to the East as against the West." Mr. Clarkson says this "is not good for the Republican party," and declares that "the insidious cry that the Republican party in any way favors Eastern against Western interests should be stamped out at once." But how is it going to be stamped out? The conferees on the McKinley Bill have not stamped it out by restoring the duties on binding-twine in the interest of the Eastern Trust which controls that industry, have they? The demand for free binding-twine was one of the strongest which the Western farmers made, and it would have been granted had not the Eastern interests objected. Denouncing Mr. Blaine as a letter-writer whose productions are not "good for the Republican party" will not explain away this performance. Neither will it refute this comprehensive statement of Mr. Blaine's concerning the McKinley Bill as a whole: "There is not a section or a line in the entire bill that will open the market for another bushel of wheat or another barrel of pork." The question is not so much whether Mr. Blaine was a useful Republican in saying this and other damaging things, but whether he was telling the truth. Mr. Clarkson seems to fear that he was telling the truth, and to have a curious idea that if he had kept still, Western Republicans would never have suspected the true condition of affairs.

The Speaker showed signs of wavering on Friday which are very surprising in a Czar of his "nerve." He was trying his utmost to count a quorum, but the persistence of Democratic members in remaining away from their seats—going "on strike," as the indignant *Tribune* calls it—prevented his doing so to the satisfaction of his critics. When the correctness of his count was questioned and tellers were called for, he showed that he anticipated defeat by saying that the "doorkeeper informed him that there were a dozen Democrats in the lobby." A really Strong Man in the Speaker's chair would have ruled that, from "counting a quorum" as it appeared under his own eye to counting one with the assistance of the doorkeeper's eye in the lobby, was an easy and logical step, and would have taken it without flinching. But, for some inexplicable reason, Mr. Reed failed to take it. When a Democratic member remarked that "there was no provision in the rules by which doorkeepers were permitted to count a quorum," the Speaker did not even "sass him back" according to his usual custom, but submitted as meekly as an ordinary man in the chair would have done. This pusillanimous conduct in a Speaker who had intimated during the same debate that there was the same necessity for unprecedented decisions by the Chair now as there was in war time, will be apt to injure his prestige.

The forthcoming report of the Special Committee which Speaker Reed appointed to investigate Mr. Raum's conduct of the Pension Bureau, ought to be read in the House in conjunction with the *Tribune's* Washington despatch of Monday morning, in which the statement is made that the Committee "appears to have conducted the important inquiry with blue glasses on and its ears carefully wadded with cotton." The Committee might retort to this truthful characterization of its methods by saying that it has simply done what was expected of it and what it was carefully selected by the Speaker, at Mr. Raum's bidding, to do. It was not appointed to find out the truth, but to conceal it, and it did its utmost to that end. That it has not deceived anybody is not its fault, but chiefly the fault of the honorable plain-speaking of the *Tribune*, which, more far-seeing and sagacious than the Speaker and Raum's other defenders, is able to foresee that nothing but harm to the Republican Administration can be the result of attempting to shield such a disreputable public official as Raum has shown himself to be by his own admissions upon the witness stand.

We cannot speak too highly of the force and pungency of the address adopted at the ministers' meeting in Hardman Hall on Monday night. Every word of it tells on the existing situation. Let us add that every word that is said against the propriety or utility of a movement like this on the part of the clergy is really an argument in its favor. The very hostility which it calls forth shows the need of it and the duty of it. We say the duty of it because these ministers are, we believe, with one exception, ministers of Protestant denominations, and it is on the Protestants of this city that, paradoxical as it seems, the guilt and shame of our present plight chiefly fall. It is they who, for the most part, have the money, the intelligence, the moral and social influence of the city in their hands. They are the chief employers of labor, the chief supporters of philanthropic and educational enterprises, the chief subscribers to campaign funds, and the chief inheritors among our city population of American political traditions. The poor of the city, of whom a large proportion are foreigners, are the victims of our present condition, not its authors. They are the dumb and helpless multitude who in all ages and all countries have been the chief sufferers from bad government; and a worse government than the rich and powerful of this city have given them in return for their taxes—for they bear the chief burden of the taxes—we say, weighing our words, there does not exist in the civilized world. In no civilized city does the poor man get so small a return for the contributions he makes out of his scanty earnings to the municipal exchequer. In no such city does he get such poor justice, such poor police, so little cleanliness, such dear lighting, such poor pavements, such inferior transportation. In none is he abandoned so completely, in all ways, to the tender mercies of corrupt and vicious politicians,

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the very dregs of modern civilization—for this is what the Tammany politicians are. All that the congregations of these Protestant ministers have offered him during the past thirty years of municipal waste and disgrace has been a few free chapels, a few cheap coffee-houses, and an opportunity of selling his vote to Republican "district leaders."

Never before since the disgrace of the city began has the prospect for persuasion been so bright. The new ballot law has done much, we sincerely believe, to restore to the tongue and the pen the influence they once had in American politics. The old system of distributing ballots took all the heart out of public discussion, because, after you had talked a man over to your way of thinking about a public question, you could not guarantee him the full expression of his opinion at the polls. The chances were ten to one that arrangements for cheating him had already been made by the people who did the "work" on election day, and who arranged among themselves who was to have the majority in any particular district. Unless we are greatly mistaken, all this is now at an end. When you convert a man, you can assure him that he can make his new view felt beyond any peradventure; that he can get the ballot he wants, and vote it in absolute security.

The confessions of the wretched Knights who wrecked the Montreal express are horrid reading. The consideration that the destruction of the train might involve the loss of innocent lives and the injury of innocent people seems never to have occurred to them, or, if it did occur to them, seems never to have given them the slightest trouble. All they wanted was "to get even with the road." Characteristically enough, they prepared for the work by the purchase of a pint of whiskey, and spent their leisure moments after the deed was done in sundry liquor-saloons—a poor way of seeking "the educational and legislative advantages" for the promotion of which Powderly says "the noble and holy order" exists. There are two features in the case which merit, and we trust will receive, the special attention of Mr. Webb and the other managers of the New York Central. One is, that all these conspirators agree that Master-Workman Lee, the head of the District Assembly which got up the strike, stood behind them in this matter, and, if he was not an accessory before the fact, was an accessory after the fact, and furnished them with money to escape the punishment due to their crime. Now, the kind of man this Lee is must have been long known to officers of the road. The Powderly correspondence shows that he (Lee) had been plotting and planning for a strike for months. He must be a noisy, gaseous sort of person, whose unfitness for service in an organized force must have been evident months ago. Why was he not discharged before his plans had time to ripen? He cannot have been during all this period a useful and efficient employee. In any such service as that of railroads, just as much as in the army or navy, a gabby, "sea-lawyer" sort of man ought to be got rid of as soon as he is found out. The second consideration is, that we trust Mr. Webb, in the light of these events, will revise his rule of not discharging men simply because they are Knights. We hold that it is his solemn duty to the people who travel by his road to see, as far as he can, that there is no man among his employees who belongs to any "order" or society which claims control over such employee's manner of doing his official duty or over his relations to his employers. There is here no room for private or personal likes or dislikes, kindliness or indulgence. Mr. Webb ought to make a peremptory rule that no Knight or unionist of any description shall be allowed in the service of the company. No corporation charged with a quasi-public service is at liberty to employ such persons. Private corporations or firms may, if they like, but no person who is intrusted with the lives or property of third parties has any right to do so, or will have any excuse for doing so after the warning conveyed by this remarkable conspiracy.

From a circular sent out by Funk & Wagnalls to those subscribers to their pirated edition of the Encyclopædia Britannica who have not yet sent in their $38, it would appear that a certain number of them are holding back for some reason or other, and the firm, thinking it may be, in some cases, from conscientious scruples about receiving stolen goods, got from Dr. Crosby a remarkable certificate of honest dealing. We would, however, now earnestly urge those subscribers who have not yet drawn their copies, not to do so. It is never too late to back out of an immoral bargain, and an agreement to purchase stolen goods is necessarily immoral. The courts will not enforce it, and, according to Dr. Funk himself, nothing is property for which there is no legal protection. Therefore, on his own showing, not only may the subscribers legitimately refuse to take his Encyclopædia, but they may legitimately get it if they can and keep it without paying for it. On Dr. Crosby's showing, this would at most be an act of simple "discourtesy." As no man can have "property in published ideas," Funk cannot have property in his 'Britannica' any more than the Blacks had, and we advise any one who can get hold of one or more copies of it to take them and "use" them, as Dr. Crosby says they may legitimately do. If Dr. Funk complains, serve on him a copy of the letter of Dr. Crosby, "whose keen, delicate sense of propriety and honor" Dr. Funk will, in this case at least, be the last to "challenge."

The latest news from Ireland shows that the politics of the potato failure has already begun to show itself. The Nationalist leaders have begun, as every one knew they would, to advise the tenants not to pay rent because of the approaching scarcity, and Mr. Balfour has begun to arrest them and lock them up for so doing, on the assumption that this will somehow mend the situation. We believe it is generally conceded that not one of these arrests and imprisonments during the past three years has in the smallest degree improved the condition of Irish society. "The plan of campaign" is less heard of because nearly all the landlords attacked by it have succumbed to it. Boycotting is less rife than it was, because the terror it inspired has made fewer and fewer people ready to commit the acts in the way of "landgrabbing" and the like which led to it. In the meantime, the Parnellite leaders are more powerful and popular than ever, and the huge military garrison is as necessary as ever—that is, Ireland is no nearer being pacified than she was three years ago. There is an Austrian stupidity about the Unionist policy which is very curious. Its main object seems to be not to settle the Irish problem, but to show what a determined fellow Mr. Balfour is.

The exposures which one of the Boulangists named Mermeix has been making in the *Figaro* of the inner workings of the Boulangist movement, under the title of the "Coulisses du Boulangisme," or "Behind the Scenes with the Boulangists," as it may be freely translated, describe one of the most disgraceful and discouraging episodes in French history. There is nothing very new in the revelations made about the band of adventurers who formed Boulanger's immediate surroundings. They were in most respects of the same order as those who surrounded the Third Napoleon when he made his Coup d'État, and it appears they were ready on a certain night to attempt the same thing, but their hero's heart failed him, and the hour of action slipped by. What is new in the story, and what makes it so discreditable, is the exposure it makes of the extreme cheapness and tawdriness, as a political charlatan, of Boulanger himself. He appears not only to have had no ideas, but no nerve, and when once it became unsafe for him to parade on his black horse, he was lost. He utterly disconcerted his followers by his flight to Brussels, and hastened the dénouement, which was sure to come in the end. He took money from everybody, and much seems to have come from women. None are left by the disclosures in such a sorry plight, however, as the Monarchists. They all, from the Comte de Paris down, the Rochefoucaulds, the Luynes, the D'Uzes, appear to have helped this sorry adventurer with large funds, and encouraged him to overthrow the Government if he could, not caring what the result to the country in the way of disorder might be, if only it offered them a chance of setting up a throne on the ruins. No wonder one Monarchist writer says, in the bitterness of his soul: "Years and years will pass before this stain is removed from the Royalist brow—an ineffaceable stain like *Macbeth's*. In ten years, in twenty years, whenever Royalists talk of loyalty or honor, people will say, 'Go along, and find your Boulanger!'"

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THE ISSUE IN THE HOUSE.

THE controversy which came over from last week in the House of Representatives is one which involves questions so important that the point at issue should be clearly stated.

At the Congressional election of 1888 in the Fourth District of Virginia, there were polled, according to the returns of the officers in charge, 13,299 votes for Edward C. Venable, a Democrat, 12,657 for John M. Langston (colored), a Republican, and 3,207 for R. W. Arnold, also a Republican. The Governor accordingly awarded the certificate of election to Mr. Venable, and he was sworn in as a member when the House met last December.

Mr. Langston contested Mr. Venable's right to the seat, on the ground that there had been fraud in the election, and that a fair count of the ballots actually cast had given him a comfortable plurality over the Democratic candidate. The case went to the Committee on Elections, and the Republican members, constituting a majority, brought in a report that Mr. Venable was not legally elected, and that Mr. Langston was entitled to the seat.

The case was called up last week, and the Republican managers attempted to carry through the scheme of unseating Mr. Venable and substituting Mr. Langston. The Democrats sought to save their fellow-member from being turned out, and insisted that he should not be displaced unless and until the Republicans could show a majority of all the members of the House present and voting in favor of the Republican claimant.

Under the system which existed during the first fifty Congresses, all that it would have been necessary for the minority to do in such a case would have been to sit silent in their seats when the resolution was put to vote. They would simply have insisted that a quorum of the dominant party must be present and voting in the affirmative, and it would have made no difference whether members of the minority were present in the chamber and not answering to the roll call, or were absent from the Capitol. The old custom was for the members of the minority in such a case to suit their own convenience as to being inside or outside of the chamber, inasmuch as it was not their visible presence, but their votes, which constituted the essential thing. No better statement of this ancient system has ever been made than the concise definition of the Hon. Thomas B. Reed, in a speech which he delivered in the House on the 28th of January, 1880, when opposing a proposition then pending to change that system and give the Speaker the power of counting a quorum. "The constitutional idea of a quorum," he said, "is not the presence of a majority of the members of the House, but a majority of the members present and participating in the business of the House. It is not the visible presence of members, but their judgments and their votes, that the Constitution calls for."

This ancient position was sustained with equal emphasis during the same discussion by Gen. Garfield and Gen. Hawley, and the innovation was defeated, enough of the Democratic majority joining the Republicans to reject the change in the rules suggested by a Democratic Committee. It is this ancient position, sustained by Reed, Garfield, and Hawley in 1880, upon which the Democrats stand in 1890. They simply say, "If you Republicans are going to turn out a member who has the certificate of the Governor of his State that he was elected, and put in his place another man, you must have a quorum of all the members of the House 'present and participating in the business of the House' by the exercise of 'their judgments and their votes'—which Mr. Reed ten years ago defined to be 'the constitutional idea of a quorum.'"

On the other hand, the contention of the Republicans under the leadership of Mr. Reed in 1890 is, that, in order to pass any measure, it is only necessary that the Speaker shall see a quorum of the members in the chamber, and that a majority of that quorum shall vote in the affirmative. The objections to this system are two-fold, and were stated in an unanswerable manner by Gen. Garfield and Gen. Hawley ten years ago. In the first place, there is the danger of a false count, or, at the very least, an incorrect count, by the Speaker. In opposing the idea that the question whether or not a quorum is present should be determined by "ocular demonstration" on the Speaker's part, Gen. Garfield said: "Who is to control his seeing? How do we know but that he may see forty members more for his own purposes than there are here in the House? I think my friend from Virginia will see that he lets in the one-man power in a far more dangerous way than ever has occurred before in any legislative assembly of which he and I have any knowledge."

The second objection was forcibly put by Gen. Hawley. "I think it very decidedly wrong," he said, "in the first place, that a Speaker should be at liberty to recognize or declare a quorum without a formal count, *and, in the next place, that, by any sort of combination of rules, there should be a law put on the statute-book and declared in force which can show perhaps only a quarter or 10 per cent. of the members in favor of it.*" That is precisely what it is now claimed may be done. The House consists of 330 members. A quorum, therefore, is 166. Mr. Reed's present contention is, that, if he can see 166 members within the chamber—say, 84 Republicans and 82 Democrats—when the roll is called, and the 84 Republicans answer in the affirmative, while the Democrats either vote nay or are silent, those 84 affirmative votes may pass a measure. In the pending case, he claims that, if there are 84 votes to turn out Mr. Venable and turn in Mr. Langston, the act may be done, provided enough other members are within his sight to constitute the quorum of 166.

We believe that every candid man holds now, as Gen. Hawley held ten years ago, that it is "very decidedly wrong" that only one more than a quarter of the membership of the House should suffice to take such action as this. It is so wrong that the minority are justified in opposing this proposition to the last extremity. Under the old system, as Gen. Hawley said, "We of the minority claim a right, by sitting silent, to prevent less than a majority of the members elected from passing a bill. The worst that can be done by a factious minority, if that be the term applied to it, is to fight until the actual majority of the members elected shall pass the bill. When they are present, that friendly majority constitute a quorum of themselves; they do not require the assistance of the minority; they run the House themselves and pass their bills." Under the Reed régime, the minority are denied the right of bringing about this result by "sitting silent," as the Speaker will count them towards a quorum, and therefore the only thing they can do is to absent themselves from the chamber until the Republicans produce a quorum of their own. They ought to have such a quorum present every day, and, whenever they have it, they can pass any proposition.

It is sometimes objected that such action by the minority is "factious" and against the public interest, but the broader view is that which was so well expressed by Mr. Reed himself in closing his forcible speech of January 28, 1880:

> "This privilege, which the [Republican] minority of the House at the last session availed itself of, is a privilege which every minority has availed itself of since the foundation of this Government. What is the practical upshot of the present practice? It is that the members of the minority of this House, upon great occasions, demand that every bill which is passed shall receive the absolute vote of a majority of the members elected. They do this in the face and eyes of the country. If they demand upon any frivolous occasion that there shall be such an extraordinary vote as that, they do it subject to the censure of the people of this land.
>
> "*It is a valuable privilege for the country that the minority shall have the right by this extraordinary mode of proceeding to call the attention of the country to measures which a party in a moment of madness and of party feeling is endeavoring to enforce upon the citizens of this land. And it works equally well with regard to all parties, for all parties have their times when they need to be checked, so that they may receive the opinions of the people who are their constituents, and who are interested in the results of their legislation.*"

THE SUPPRESSION OF KENNEDY.

THE Judiciary Committee of the House of Representatives has decided to report a resolution directing the Government Printer to omit from the permanent edition of the *Congressional Record* the speech in which Mr. Kennedy of Ohio denounced Senator Quay as a "branded criminal," a "Judas Iscariot," and as a Republican leader who "should be driven from the head of a party whose life his presence imperils." It is thought that the adoption of this resolution by the House will be satisfactory to Mr. Quay. If this be so, it must be that he has neglected to follow closely the successive steps in the amusing and childlike proceedings which his friends have taken to suppress the speech. These are well worth reviewing in chronological order.

The speech was delivered in the House on September 3. A full report of it, taken

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from the speaker's manuscript, was sent out over the country by the Associated Press, and was printed in all the leading newspapers of the land on the following day. Of its reception in the House so high a Republican authority as the New York *Tribune's* Washington correspondent said, that "whatever criticism may be passed upon Mr. Kennedy on the score of taste, or the lack of it, in choosing the present moment in order to arraign Mr. Quay" for the part he took in defeating the Force Bill, "there is no denying the fact that he represents a large, almost an overwhelming, majority of Republicans in the House in their judgment of Mr. Quay's course with reference to it." It was strongly suspected, even, that Mr. Kennedy had made the speech with the connivance of the Speaker *pro tem.*, Mr. Burrows, as well as with the approval of the Republican majority. The publication of the speech caused a great revulsion of Republican sentiment, and on the second day after its delivery the *Tribune's* correspondent reported that the more mature feeling of Republicans was "one of hot and almost universal indignation, as well as profound regret," and that a "long and earnest consultation" about it had been held among the Pennsylvanians, who were "especially indignant."

Steps to suppress the speech date from this revulsion of Republican sentiment. Mr. Kennedy had withheld his speech from the *Record* for revision, and he was besought to withhold it permanently. This he declined to do; but he consented to modify it somewhat by leaving out Quay's name, by diluting the Judas Iscariot comparison, by eliminating the phrase "branded criminal," and by many other similar alterations. In this softened form it was published in the *Record* of September 14, filling over four pages. As it was still a very unpleasant speech for Quay and his friends to contemplate, the efforts to suppress it were continued. On September 15 Mr. Enloe, a Democratic member from Tennessee, actuated by the most disinterested desire to help his Republican associates in their distress, introduced a resolution directing the Clerk of the House to "communicate to the Senate the fact that the House reprobates and condemns the unparliamentary language" of Mr. Kennedy used in his speech of September 3, and published in a revised and amended form in the *Record* of September 14. In the debate which followed on this resolution the main charges of the speech were repeatedly cited, and, by Mr. Enloe's request, the worst passages of the speech were read in full by the clerk. The House finally referred the Enloe resolution to the Judiciary Committee for action, and the Committee has decided to report as above mentioned.

Now, supposing the House accepts the report and votes to exclude the speech from the permanent edition of the *Record*, what will be accomplished? In the *Record* for September 16 there appears a report covering four pages of the debate on the Enloe resolution, in which the objectionable passages of the speech as read by the clerk are printed in full. What is the use of suppressing the full text of the speech from the *Record* of September 14, and allowing this report of the debate with the objectionable passages of the speech to remain in the *Record* of September 16? It is clear that the perfect work of suppression cannot be accomplished till all reference to the speech and the fact of its delivery shall have been cut from the *Record*. Has Congress the power to mutilate the record of its own debates in this way? There is a precedent in favor of eliminating from the permanent edition of the *Record* a speech which appeared in the daily edition. It was established in 1880, when an absurd poem by a Wyoming delegate, which had never been delivered, was printed by leave in the daily edition. Mr. Garfield made the motion for its suppression, but the remarks in which he did so are published in full in the permanent edition, and, like those in the debate on the Kennedy speech, they reveal the real character of the suppressed utterances.

It is, of course, within the possibilities that the present Speaker may cut the knot of all these difficulties by simply "ruling" that all mention whatever of the Kennedy speech be eliminated from the permanent edition of the *Record*. He may even rule on some fine day, when he is in especially "good form," that the *Record* is an unnecessary evil anyway, and may abolish it altogether. But so long as precedent is followed in regard to keeping a published account of the proceedings of Congress, there will be no way by which the Kennedy speech can be removed from the permanent edition of the *Record*. It is there, and it must remain there for all time, no matter how solemnly the Republican majority may shut their eyes and declare that in their opinion it was never delivered. Their whole performance in regard to it, considered as that of mature men who are in Washington as the delegated wisdom of the land, to decide upon legislation affecting the most difficult problems of modern government, is a miracle of silliness.

MORE LIGHT.

THE state of mind of many of our protectionist friends touching foreign trade, as revealed by the discussion about reciprocity, although many of them are exceedingly shrewd home-traders, is very curious. It has, for instance, been impossible for many years back to convince them that what draws foreign trade to a place is exactly what draws home trade to a place, namely, low prices. They would have it that what kept foreigners from buying of us was not high prices, but the absence of subsidized steamers, or slow postal communications, or the machinations of the British, especially the cunning device which Mr. Blaine exposed some years ago, of getting the foreigners to ask payment for their goods in bills on London. The reciprocity discussion has made this great darkness more than usually visible. Mr. Blaine's astounding announcement that the apparent balance against us in our trade of 1889 with the South American countries represented a dead loss on our part, was received by the whole Republican press, secular and religious, with perfect calm, as if it was something they had long known, and in which there was nothing new or surprising except the exact figures, while probably every merchant engaged in foreign trade was joining the professors and "the bookmen" in roaring over it, and while any one had only to go into the counting-room of any South American trader to get a full view of its monstrous absurdity.

There are many signs, however, that the discussion is doing good and is letting light into this curiously dark place, and that before long there will be nothing left of the mystery, except the absence of intellectual shame on the part of a man of Mr. Blaine's years and official standing in coming before the world with such a mass of absurdity. One of these signs is the following, which we clip from the Philadelphia *Press*, probably the most ignorant as well as most dishonest of the high-tariff organs:

> "The *Herald* is innocent. If it will look at the trade of the United States, England, and the Spanish Americas, it will find that England sends to the countries south of us the goods which make good our imports from there, for which we send our products to England. We buy of English merchants in Spanish America and bring in English vessels the goods we get from our Southern neighbors, and we pay for these goods by sending to England our products, again in English vessels, and England settles the bill by sending her goods to South America, again in English vessels, by English merchants, at an English profit."

Here we see that the writer has really at last mastered the mechanism of foreign trade. He sees that a profitable foreign trade between two countries does not necessarily mean a *direct* trade, and that nations often exchange their commodities in a roundabout way, through other nations, and then settle their balances, which are always comparatively trifling, in gold at some central clearing-house like London. But this does not keep him straight about the essential conditions of foreign trade, for immediately afterwards he falls back into the old familiar balderdash, as follows:

> "How much better it would be if this trade were direct, and if it were in our own vessels. Our manufacturers would make the goods which now go to South America from England, our breadstuffs would go direct to the countries from which they are excluded, and American ship-owners, insurance companies, and banks would make the profits of freight, insurance, and exchange on this great traffic. This would come with direct trade, and direct trade will come by the adoption of reciprocity and the passage of the Shipping Bill."

Of course direct trade would be "better," but saying this is about as useful as saying, "Ah, if I only had a million!" or "How I wish I was industrious and successful!" The writer does not take the slightest notice of the essential principle of international trade from the days of the Phœnicians down, that we can only get it by making our goods cheap; this is what has always brought it and brings it now. If a man who was selling dearer than his competitors in the New York or Chicago dry-goods trade, for example, and found his custom scanty, were to insist upon it that his business suffered through the persecution of rivals, or through delay in the delivery of his letters, or because he did not buy goods himself at their stores, he would be set down

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as a lunatic and his credit would be ruined.

We find another similar flash of intelligence in the *Manufacturer*, a fortnightly protectionist organ published in Philadelphia, which by no means smiles on Mr. Blaine's reciprocity scheme, and maintains that, far from needing foreign markets, we do not now produce manufactured goods enough to supply our own markets, and that "the true way to deal with the situation in which we now find ourselves" "is to put up duties and check importations, so that American mills can have a fair chance to supply the American market." There is nothing mealy-mouthed about this writer. But see how he shows his mental growth in the next sentence:

"We do, however, have an actual surplus of farm products, which must be disposed of somehow or other. The practice has been to place it in foreign markets, *and much of it will continue to go there, no matter what our tariff arrangements and reciprocity arrangements may be, simply for the reason that our prices are the lowest as our material is the best.*"

We see here that he has really got hold of the secret of foreign trade—but only by the tail, as it were. That the rule applies to manufactures has not yet dawned on him. But it will. In another year or so he will be living in the full light. There is nothing so illuminating as discussion. It is true that it hardly ever produces, or seems to produce, an immediate effect. Neither of two disputants ever admits on the spot that his opponent has convinced him, because that would be an acknowledgment of defeat which human nature finds it hard to make. But he carries away with him the seeds of conviction, which sooner or later ripen, and he finally comes before the world emancipated.

THE ANGLO-IRISH SITUATION.

THE recent arrests of the Irish leaders indicate, apparently, some sort of change of policy on the part of the Ministry as a preparation for "the electoral contest" which the London *Times* admits "must be fought out at no very distant date." The earlier vigor with which Mr. Balfour began his administration of Irish affairs was based on the same assumption as Mr. Forster's—that the disorder and discontent in Ireland were the work of a few orators and agitators, and that if they could be removed peace would be restored. But Mr. Balfour held, and made no secret of it, that Mr. Forster had made a mistake and ruined his policy by treating the persons whom he arrested—about 1,000 in all—as what are called "first-class misdemeanants," that is, in making their imprisonment simply confinement, and allowing them in their jail all their usual comforts and conveniences, including frequent visits from their friends. Balfour determined on a sterner course, and proceeded to subject all his political prisoners to the treatment of ordinary criminals as regards food, dress, and occupation.

Every one remembers the pitiful uproar to which this policy gave rise. The determined resistance offered to it by O'Brien and others had an effect on English opinion which made it impossible to persist in it. It was accordingly abandoned, on one pretext or another, and after a while the arrests diminished in number also, and were more and more confined to the obscurer members of the Irish party. Some features of "coercion" still continued very odious, such as the practice of "shadowing"—that is, dogging—the footsteps of obnoxious local agitators with two policemen, who never left them, and listened to all their conversation—a practice which one Conservative member in the House pronounced "damnable," and which even the *Spectator* deplored, and in characteristic language hoped Mr. Balfour would "see his way" to dispense with. But, on the whole, the police pressure was diminished, and there was no doubt that the whole system was condemned by an increasing body of public opinion in England. The upper classes approved, but the masses were scandalized and exasperated, and the sympathy with the Irish spread among the Radicals, as the vote at the bye-elections showed. In the meantime, although there was more appearance of order in Ireland, there was no sign of more affection for the law, and no reason to believe that the military and police force could be diminished with safety, and it has not been diminished, nor have any of the coercive precautions been laid aside.

The probabilities are, that the Ministry did not anticipate, when they began it, that their experiment would have to last so long. Belief in Irish persistence is not strong among Englishmen, and the expectation of Gladstone's death or disability before now, and the consequent collapse of the home-rule agitation, exercised a great influence on their plans. They hardly looked forward to coercing for six years, and coming before the voters at the general election without a single remedial Irish measure to show, without any visible abatement of disaffection in Ireland, and with Gladstone alive and active. But this is exactly what has happened. The defeat of the Irish Land Bill last session has rendered the situation little short of desperate, and it is aggravated by an approaching Irish famine. Something has to be done to show that the Ministry still has a policy and energy to carry it out, and we presume the arrests shadow forth what it is. There is to be something in the nature of "resolute government" to the end.

Lord Hartington is the leader of the Liberal Unionists, partly owing to his sincerity and moderation, partly to his being the heir of a duke, hardly at all to his natural ability—for he has very little; but he is the dull, safe kind of man who, when he has family and wealth, has a powerful hold on the English imagination, and the duller he is the more profound the attention with which he is listened to. He has just been making a speech in Yorkshire before a large meeting of Unionists which has attracted a great deal of attention, on account of the extremely gloomy picture he draws of the political prospect. He indirectly, and certainly without meaning it, pays a most remarkable tribute to the capacity of the Irish party in the House. After showing how successful they had been with their tactics of obstruction, and how they had succeeded in getting an English party to act with them, he went on to say:

"I do not know, gentlemen, that these tactics have had very considerable success, but they have made of the Parnellite party a party more formidable and influential in Parliament than the Irish Nationalist party has ever been, either in the days of constitutional agitation, as carried on by O'Connell or Butt, or of physical force under leaders like Mitchel or Smith O'Brien. It is true the tactics of the Parnellite party have not been confined to Parliamentary efforts. It is quite true that they have carried on in Ireland, with equal determination and equal ability, a campaign founded upon agrarian discontent and appealing to agrarian greed. . . . . .

"They have carried on with equal energy and equal determination another campaign among the enemies of England in the United States and in every English-speaking colony.

He added that they had converted the Liberal party to Home Rule by convincing Harcourt, Morley, Trevelyan, and other Liberal leaders

"that the power of Parliament to administer the affairs of this empire in the face of the determined and resolute hostility of a small section of its members had ceased to exist—in fact, that the game of parliamentary government was up, and that it was useless longer to contend against this insidious poison. Well, I have never denied the gravity of these arguments; I have always thought that it was the strongest which is to be found in the Home Rule armory."

It is impossible to overestimate the gravity of these admissions. They show that, in the belief of one of the calmest and most phlegmatic of the Unionists, the Irish question has entered on a more serious stage than ever before; that it is being pushed to a crisis of some kind, with an audacity and ability never before displayed; that it is putting the very existence of parliamentary government in England in peril, and that deliverance through the total withdrawal of Irish constitutional rights and a determined military government, which would have been easy a century ago, has now become impossible, owing to the rising of the democratic tide in England. A policy of irritation, such as these arrests apparently indicate, as the latest Conservative resort, seems, under these circumstances, to be marked by great folly.

THE SOCIALIST OUTLOOK IN GERMANY.

ON the 1st of October will terminate the anti-Socialist laws framed in Germany twelve years ago under the influence of the indignation caused by the attempts of Hödel and Nobiling on the life of the Emperor William. The expiration of these laws finds the Social Democrats not only possessed of a numerical strength in the Reichstag undreamed of even two years ago, but convinced that the fostering care extended by the present Emperor to the working classes involves the virtual recognition of the principal claim of the Socialist party. But a few days ago the Emperor, at a banquet at Breslau, expressed a hope that the other provinces of Prussia would follow the example of Silesia in ameliorating the condition of the laboring classes, and the *Vossische Zeitung—quantum mutatus ab illo!*—applauded the words of the Emperor,

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which testify to his "steadfastness in opposing the increasing ire of the hard-hearted caste that cannot bear the social equality of the laborer, nor become reconciled to the termination of the anti-Socialist laws." The Emperor is announced to have given further proof of his interest in the laboring classes by causing the publication of a pamphlet addressed "To the Workingmen of Germany," which will discuss the social reform in the spirit of the imperial decrees of February, and which will be offered for sale after the 1st of October in all the principal manufacturing towns of Germany.

That, in view of all this, the Socialists should be filled with exultation, that they should make their influence felt in the Municipal Council of Berlin, and ask for permission to celebrate the return of the expelled members of their party in the Town Hall, might have been expected And yet in the very hour of triumph the Social Democracy of Germany is seriously divided against itself, and the theories of Bebel and Liebknecht—the leaders who have spent a lifetime in disinterested devotion to thorough-going social reform—are being rapidly supplanted by the ultra-revolutionary doctrines of Dr. Bruno Wille, the apostle of the latest phase of German Socialism. It is true that the noisy meeting held on the 25th of last month at Berlin ended in an enthusiastic endorsement of Herr Bebel and his party associates in the Reichstag, but the victory has only served to bring out clearly the antagonism between the old and the new leaders.

The editors of the principal organs of the radical Socialists —viz., the Berlin *Volkstribüne*, the Dresden *Sächsische Arbeiter-Zeitung*, and the Magdeburg *Volksstimme*—have withdrawn from their papers in order to consolidate their efforts in a new and powerful opposition journal; and Bebel and Liebknecht, after more than twenty years of unquestioned supremacy in the party councils, are forced to repel, with all the power at their command, the charges of treason brought against them by Herr Wille and his associates. These charges come, first of all, under the general head of what might be termed truckling to the existing order of things, and resolve themselves specifically into the accusation of having participated in the Government commission for the workingmen's protection, and voted on several occasions with the Freisinnige party in the supplementary elections. The very victories achieved by the Social Democrats in the elections to the Reichstag are viewed with contempt by the anti-parliamentary school represented by Herr Wille, whose motto is: No agreement whatsoever with State and society; parliamentary rivalry is in itself corruption.

While it is easy enough for Herren Bebel and Liebknecht to dispose of the arguments of their opponents, who have strayed so far from Lassalle's postulates of universal suffrage and productive associations supported by the State, it is decidedly difficult for them to cope practically with the spirit of discontent which has seized many of their former adherents. The turbulent followers of Herr Wille refuse to be satisfied with the crumbs of comfort held out to them either in Bebel's vision of a pan-republican socialism, brought about by the restoration of Alsace-Lorraine to France, or in the panaceas of the young Emperor. Neither do they concede the correctness of the view that religion is a private matter with which Socialism as such has no concern, but they unequivocally demand the formal secession of the party from all established religions. In other words, the end and aim of the new Social Democracy, even if still occasionally veiled in the phrases of the "Socialists of the Chair," is revolution *per se*.

In dealing with the discordant elements within the party, Bebel and Liebknecht have the advantage of well-organized leadership and of a tangible programme. As an illustration of the thoroughness of their methods may be mentioned the new way of distributing Socialist literature, as recently described by Herr Liebknecht. The large cities having been won over to Socialist doctrines, he explained that it now became necessary to convert the rural population. For this purpose Socialist papers, as soon as read, are deposited in certain places, generally cigar-stores, in the city of Berlin, for distribution in the provinces. Hitherto this distribution had been made indiscriminately, but henceforward papers collected in the First District of Berlin will be sent only to the province of Westphalia, those from the Second to Hanover and Hesse, and so on. Other German States will be similarly supplied from their capitals. Increased attention will henceforth be paid to the language of the party journals, which must be adapted to rural comprehension. One of the most curious of the means by which discipline is maintained in the ranks of the old Social Democracy is a mysterious agency called the "Iron Mask," which watches over Government spies surreptitiously seeking admission, warns backsliding members, finds out in advance whether it will be safe to distribute Socialist tracts in any given locality—in short, plays the part of a secret inner council with great success. It employs almost exclusively the telegraph, and few can boast of having seen the handwriting of the "Iron Mask." The story goes that the person hidden behind it is a police official of high rank, who thus guards the secret of his affiliation with the Socialists, and that he is unknown even to the party leaders. Whatever the explanation of the mystery, the "Iron Mask" is certainly well calculated to fulfil its purpose, and supplies the touch of the romantic so dear to every German heart. It is, therefore, not probable that the proposition to dispense with the "Iron Mask" will prevail at the Socialist Congress shortly to assemble at Halle.

Not to be outdone by the old leaders of the Social Democracy, Dr. Bruno Wille has put in his bid for popularity in the shape of a Social Democratic theatre, the "Freie Volksbühne," which is shortly to be opened in Berlin, and whose manager he will be. The performances are to take place on Sunday afternoons, and the cost is to be defrayed by voluntary contributions, fixed, however, at a minimum of one mark for the initiation fee, and fifty pfennigs and twenty-five pfennigs for the winter and summer months respectively. The principle of equality being recognized in the conditions of membership, it is to be decided by lot whether each individual spectator is to receive a seat in the pit or in the gallery. If the enterprise is a success, Freie Volksbühnen are to be established in Hamburg, Stuttgart, Dresden, Leipzig, and other cities of Germany.

While what may be called the humor of the Socialist agitation receives its due share of public attention, the German press, on the whole, rarely takes the hysterical view of the relations between labor and capital which, thanks chiefly to the efforts of well-meaning clergymen, occasionally finds expression in American periodicals. The Berlin *National Zeitung* especially, which is distinguished by its soberness in discussing politics, and has always endeavored to have the anti-Socialist legislation supplanted by modifications of the common law, protests in advance against the pessimistic expectation of a Socialist invasion after the 1st of October, as well as against the optimistic hope that the split in the Socialist camp will result in the speedy disintegration of the party.

Among the former advocates of the anti-Socialist laws, such journals as the *Kölnische Zeitung* and the Munich *Allgemeine Zeitung* are still opposed to concessions to the Socialists, and, more or less openly, to the reformatory schemes of the Emperor. Of less interest are the antics of Government organs like the *Kreuz-Zeitung* and the *Post*, which, while opposed tooth and nail to Socialism, profess to expect a harvest of peace from the termination of the anti-Socialist laws.

The Government itself seems to be preserving a quietly expectant attitude with regard to what is to happen after the 1st of October, and pays little attention to the question discussed in the papers as to whether the excesses of the Socialists may not render necessary a revision of the press laws and modifications of the right of association throughout the Empire. The Socialists will probably be on their good behavior for some time to come, and will be strictly watched by the Government. The Liberal papers share the hope that the days of exceptional legislation are past, and even the Conservative press has learned that expulsion and persecution are dangerous political weapons nowadays, and invariably injure those who employ them.

THE MORMON QUESTION IN IDAHO.

BOISÉ CITY, Idaho, September 18, 1890.

I HAVE now, during the last five weeks, traversed this State on its eastern margin from south to north, and along its central portions from east to west, and though my first object has not been political, nor sociological, nor even religious, questions of this character have been continually thrust upon my attention, until the survey of facts seem to warrant some inferences that are worthy of consideration.

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The experiment in Idaho in dealing with the Mormon question is one of the most radical that have ever been taken in modern times. Both political parties seem agreed in the policy adopted. The Mormons, as a class, are disfranchised. Not only is the practice of polygamy treated as a crime, but to be an adherent of a religious body that considers polygamy lawful is regarded as so far criminal as to debar him from taking any part in the government, either local or general.

Perhaps, however, the case should not be stated in just this form. The exact form of the elector's oath bearing upon the point is as follows:

ELECTOR'S OATH.

I do swear that I am not a bigamist or polygamist; that I am not a member of any order, organization, or association which teaches, advises, counsels, or encourages its members, devotees, or any other person, to commit the crime of bigamy or polygamy, or any other crime defined by law, as a duty arising or resulting from membership in such order, organization, or association, or which practises bigamy or polygamy, or plural or celestial marriage, as a doctrinal rite of such organization; that I do not, and will not, publicly or privately, or in any manner whatever, teach, advise, counsel, or encourage any person to commit the crime of bigamy or polygamy, or any other crime defined by law, either as a religious duty or otherwise; that I do regard the Constitution of the United States, and the laws thereof, and of this State, as interpreted by the courts, as the supreme law of the land, the teachings of any order, organization, or association to the contrary notwithstanding.....
.....
.....
So help me God.

The Mormons have been accustomed to make an oath something like this, by the subterfuge of having the bishop formally dismiss them from the church just before the election, so that they could vote, but with the understanding that their temporary apostasy would be speedily forgiven, and they received back after election. To provide against this the Mormon is now debarred from voting for two years after it is found that he is a Mormon. This proof places him in the same condition as a foreigner, and he has to get out naturalization papers, and disown his church, just as he would the sovereignty of a foreign Power. The penalty for perjury in such cases is a long term in the penitentiary.

With these severe conditions wrought both into the Constitution and into the statutes, the feeling seems to be pretty general that the Mormon question is settled for Idaho. A goodly number, however, are less sanguine. A familiar exhibition of this is seen in the suspicion each party has that the other, after all, is going to pander to the Mormon vote. The Republicans express a total lack of confidence in the professions of the Democratic platform upon the question, and fear that when they have the power they will wink at the registration of Mormons and encourage them to vote. A prominent Democrat, however, assured me that in his vicinity it was the Republicans that were encouraging the Mormons to register, and he railed against the sect more vigorously than I ever heard a Republican do. In fact, he advocated the total extermination of them from the face of the earth. On the other hand, a prominent Republican candidate assured me that if a Mormon would only vote the Republican ticket, it was equivalent to abjuring the faith, and was sufficient proof that he was not in heart a Mormon.

Under territorial government the Mormons have been dealt with with a pretty high hand. As the officers were not amenable to local public sentiment, there has been little to restrain them, and many acts of petty spite have left their impress among the people. For example, in Bingham County I was struck with some remarkable discrepancies between my post-office map and that which had been furnished me by the Land Office. In one instance (and there were several other similar ones in the vicinity) what was called Kaintuck by the Post-office authorities was called Rexford by all the local authorities. The meaning of this was that a violent United States marshal had, through his influence at Washington, wreaked his vengeance upon a whole community by securing this most offensive change of name.

But the influence of local public sentiment will doubtless rapidly reassert itself under the machinery of a State government so as to justify the fears of those who cannot regard the Mormon question as settled. In Cassin, Oneida, and Bear Lake Counties the population is so overwhelmingly Mormon that the Gentile office-holders will be little more than carpet-baggers expending for schools and all local matters the taxes that have been levied upon those who have had no voice in raising them. Bingham County, if a single railroad town is excluded, is in scarcely any better condition. The effects of such a condition of things have been too evident in Ireland and at the South to need comment.

An important inquiry with all citizens of the State relates to the permanent population likely to occupy it in the future. At present the high price both of lead and of silver is pretty evidently giving an unnatural stimulus to the mining industries, and encouraging hopes in the Republican campaign that are likely to prove delusive. It is doubtful if the mining population will ever have a very large permanent increase. Nor is the railroad population likely ever to be a much more important factor than it now is. On the other hand, through irrigation schemes the agricultural population is likely to increase pretty rapidly. There is in immediate prospect a large increase of irrigated land in the vicinity of Eagle Rock which the Mormons will doubtless occupy. A great irrigating canal costing $1,000,000 is nearly completed in Ada County, which will make a large tract of desert land available for cultivation. Whether this will be occupied by Gentiles or Mormons it is impossible to tell. But the familiarity of the Mormons with that mode of cultivation, their general industrious habits, and their contentment to cultivate a small section of land all together will give them a great advantage in the race. As to manufactures, the absence of coal seems to put them out of the question, unless some of Ericsson's schemes for utilizing sunlight shall be put into effect in this land of cloudless sky and fierce midday heat.

I do not wish to throw any unnecessary damper upon the hopeful enthusiasm which leads so many to regard the Mormon question as settled in Idaho; yet it is important for all parties to face the real difficulties. The existence of such a hierarchy as their priesthood presents is certainly alarming, and perhaps calls for measures which, logically applied, would, in the opinion of great numbers of the people, exclude various acknowledged religious organizations and various secret orders from the ballot-box. But the boldness of the experiment almost takes the breath away from an Eastern man. The reply of the citizens is that we do not know the Mormons, that they are completely under the power of their Bishop, that they believe in a "higher law" than the Constitution, that their oath cannot be believed in things pertaining to Gentiles, that they committed the Mountain Meadow massacre, that the Chinese are the ruin of the country, and that the Indian is not fit to live. It is curious how these three classes are joined together in malediction. But for all this the Mormons, as we have met them, seem much like ordinary human beings who are laboring under a temporary religious delusion. Their congregations are not materially different from others in the vicinity. When called out, as the laymen habitually are, to give in public meeting a reason of the faith which is within them, they invariably respond with arguments that seem sincere, if not always cogent or logical. The great mass of the families could not be distinguished in their homes from those of the Gentiles. It certainly seems a hazardous experiment in popular government to attempt to punish a large body of such people, ignorant though they be, for the specific sins of their leaders; and hence we cannot regard the Mormon question as settled in Idaho.

G. FREDERICK WRIGHT.

ENGLISH LIBRARIES AND LOCAL MUSEUMS.

CHESTER, September 7, 1890.

MY interest in libraries, muniments, and prehistoric records has directed my attention for many years to the means of bringing to a better state of usefulness and safety what we have to show in America in the material which is slowly placing our collections on a level with the accumulations of the Old World. Though I have sometimes had feelings of discouragement, there is not a little that is reassuring in the care which some of the older States have bestowed upon their archives, and in the steadfast purpose which some of our antiquarian and historical societies, and, indeed, some of our older families, have devoted to such interests. The general Government has, however, been seriously neglectful, and I suppose one must expect that long years are needed to bring such heterogeneous and incongruous elements as make up the body of Congress into any condition favorable to grappling with the problems that interest the student of the past so greatly. The national Legislature allowed the Library of Congress to become a disgrace before any movement could be completed that promised to insure for its collections security and order. It was mortifying to see Congress after Congress potter with the subject, till at last the contentions became vexatious, and in sheer despair they summarily rid themselves of the subject by committing the matter without restraints to the Chief of Engineers. When the American Historical Association was made a department of the Smithsonian Institution to secure some vantage ground to compass with Congress some measures in the interest of preserving our records, the bill was only got to the attention of the House by the devotion of weeks on the part of Mr. Phelan of Memphis, to secure its exemption from summary tabling on the part of politicians. Every historical student who has had occasion to consult the older records of the Government knows how ignorant he may find the custodians of them of what is really in their keeping. I have known two of the departments at Washington resolutely to declare they had not certain important papers; when forced to make a search, the documents were discovered, and in one case the department had bought the manuscripts within thirty years. The massing of archæological collections at Washington, instead of being invariably carried on in the interest of a science pure enough to await developments, have been in some cases formed in pursuance of theories. With all this against the higher hopes, there is no doubt that progress is making, and we

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may yet live to see the literary, historic, and archæological wealth of Washington brought into a condition which will gratify the workers in those fields.

It has accordingly come naturally to me, during my present wanderings in England, to look pretty carefully into what I could find to be instructive in these respects. My route for two months has not taken me into the neighborhood as yet of the centres of such information, but I have not failed to note the lesser examples. I was glad to see at Salisbury that the Blakemore Museum, upon which Stephens based his well-known 'Flint-Chips,' is most admirably housed, and arranged so as to make its collections, in sequence and comparison, of the utmost interest to the students of prehistoric times. The Squier and Davis collection, which, during the engrossments of our civil war, we allowed to be taken from the country, is here added to the local antiquities which have made in so many places in England the study of the palæolithic and neolithic man the centre of so much energy. The public-library system in this country takes on, in its museums of antiquities, an adjunct in the popular instruction which we have failed in America to embrace in its agencies. The local antiquary and archæologist has here a recognized duty beside the public librarian. I found at Worcester, for instance, that the inner walls of the library building were painted with geological charts of the neighborhood, thus presenting to the minds of the young the place in the development of the country's surface of the remains to be seen in the cases. Similar helps, I was told, were arranged in the library at Shrewsbury, though the building was temporarily closed when I was there.

I have met everywhere with people who were popularizing a knowledge of the local British and Roman antiquities, and one cannot fail to see how the dissemination of such information makes more intelligent readers for such books as Green's 'Making of England.' I found at Tintagel, built in as part of the Cornish stile at the entrance of the village churchyard on the cliffs, a Roman incised stone, which everybody saw as the passage within was made. I found at Barnstaple the hotels and streets filled with the members of the North Devon Archæological Association, then holding a session there, and among them was a retired medical practitioner, who was emphasizing his interest in his own and Raleigh's native village by following every step of Sir Walter in his checkered career, and who knew perfectly well everything which had been done in America in illustration of Raleigh's connection with our own history. I found the municipality and leading citizens at Bath working out the problems of Roman civilization in the sumptuous baths which the luxurious imperialists left behind them, and in the carvings and relics which are sedulously preserved in their museum. The surprising Roman ruins of Uriconium (at the modern Wroxeter) near Shrewsbury have given important contributions to their museum, and I could but wonder that the vast area of the Roman town, as shown by the traces of its *vallum*, had not been explored beyond the extent of an acre or two. I never saw finer testimony to the constructive art of that people than the binding cement which holds to-day without the aid of arches, in firm consistency, the breach in the walls of the only extensive fragment still standing. Everybody knows how the Roman remnants here in Chester have been made, in its museum and *in situ*, to do their work of instruction.

I have not been struck as yet with the value of the Cathedral libraries as I have examined them. That at Bath was scant, and I was more interested in the old record-book of loans, which showed how some of the English scholars of the eighteenth century drew upon it during their sojourn under the bâton of Beau Nash. I am told that I shall find similar traces of Dr. Johnson's reading when I get to Lichfield. The newly arranged library of the college of the Cathedral at Wells was not so interesting as the restored hall in which it was kept, and in which a fine old oak ceiling had been disclosed under a coating of plaster and whitewash. The library at Worcester was not without attractiveness to the student of old books; but I could not help observing, as I did in others, that the long series of the Rolls Chronicles, which could be got gratis from the Government, constituted a large part of the current increase. The Chapter library at Worcester was well arranged, and a long and narrow space over one of the Cathedral aisles had been made very happily to fit the collection, with abundance of external light. One of the canons, who showed me the collection, handled the old folios lovingly, and I could see that it had users of no ordinary kind. At Chester I find the library lodged very conveniently in the Chapter-house, which shows, as many other parts of the Cathedral do, that arrangements have been adequately made by so ardent an ecclesiologist and scholarly critic as the late Dean Howson was. I looked with sad interest on his grave in the grass-plot of the cloisters, and was witness to the filial devotion of his daughters, who were at the moment adorning the grave with flowers, as they had done every week during the five years that he had been gone from them.

I have everywhere found the local historiographer gracing his leisure with a devotion to the literature of his county. A leading citizen of Bath showed me how the history of Bath, and the works of those who have been associated with its social annals, could afford him the scope for a large collection. When one looked upon the portraits by Gainsborough which hung on this gentleman's walls, and scanned the great mass of mural monuments which, under his care, had been rearranged on the walls of the aisles, after disburdening the columns of the nave of the Abbey church, where they had been offensive by their intrusiveness, and found that the atmosphere was redolent with such contrasted memories as those of Prynne and Quin, it was easy to believe that *Bathiana* must run to almost any extent.

Warwickshire and Shakspere are preëminent subjects for the local antiquary. I did not see the county literature which is stored in the library at Warwick Castle; but I went over with admiration the collection illustrative of Warwickshire in the Free Library at Birmingham, gathered, as it had been, with the kindly oversight of Mr. Timmins. It embraced manuscripts of interest, the spoils of ardent collectors of former years. This same gentleman introduced me to a citizen of Coventry, who diversified his interests for many years as a teacher in the old school of that town by his antiquarian tastes, which led him to form a library of over ten thousand volumes bearing on Warwickshire annals, and fitted him to become the chief mentor of the architect in the restoration of the beautiful St. Michael's Church. The municipal muniments of Coventry preserved in St. Mary's Hall, amid the memories of Queen Elizabeth and her rival, are some of the most impressive which I have seen in local repositories.

That which is doing for Shakspere's fame both in Stratford and Birmingham is gratifying. When, ten years ago, the Free Library of the latter place was burned, and with it the large collection which they had formed of Shaksperian books, the collection was fortunately insured, and this money, together with the generosity of the sympathy which the loss engendered, has enabled the Committee, mainly in this department acting through the wide knowledge of Mr. Timmins, to rebuild a collection of far larger proportions, and I was struck with the list of desiderata in editions of Shakspere, because of its smallness. This list, however, does not include their considerable deficiencies in the early quartos and folios of Shakspere, which they look to receive—as they doubtless will in time—from the munificence of individuals rather than from the public taxes. Except for an increased security from such dispersement, it hardly seemed to me desirable that the energies of the librarians in this direction should be divided into separate channels, as in the three collections of this Shaksperian region—that already mentioned and the two at Stratford, of which last one is at the Birthplace and the other in the Memorial Theatre, so munificently supported by Mr. Flower. I soon perceived the warm devotion of Mr. Savage in the museum and library in Henley Street, as I turned over with him the manuscripts of the loving Shaksperians of the past which are garnered there, and the wonderfully complete town records of Stratford, which are in his custody in a muniment-room constructed in the lower story of the old house. I found him in the midst of investigations which he thought were going to show that Charlecote had no deer park in Shakspere's day, and that *Justice Shallow* must have a prototype of other affinities at least. I looked with interest on the long row of bound notebooks, labelled each with the name of a Shaksperian play, which had been the accumulation of Halliwell's industry, and had been given by him to the Birthplace library.

I have no purpose to make a tourist's record of what I saw in Stratford, but two things I observed more closely because I had the benefit of the assistance in exploring of Mr. Timmins and of the vicar of the church. I found in the old school building which the boy Shakspere frequented, that only recently had a crumbling of the plaster revealed, at one end of the old hall in which Shakspere saw his first play, the traces of a mural painting upon which he must have gazed. In the choir of the church I found that the dead wall which has heretofore filled in the lower part of the window against which the bust of Shakspere is placed, has been knocked away; and I was glad to learn that the friends of Shaksperian scholarship were to fill the space with a memorial window inscribed with the name of Halliwell.

I have looked, as will be noticed, occasionally into a private library in my wanderings. I found Freeman at Somerlease, with his books scattered in various rooms, largely indicative of the well-known range of his studies; and though I sat up with him in talk one night till one o'clock, he told me at breakfast that he had been at work on the siege of Malta since six. This is an episode in his 'History of Sicily,' now in progress; and there was little in the diversified currents of conversation at his dinner-table that did not serve to tap the fulness of his acquaintance with that Mediterranean theme. I saw the proofs of his first volume; and the two volumes which I suspect will be welcomed by scholars this winter, will make but a bare beginning of his protracted story. I went into one or two private libraries at Worcester, and

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there was much to make the bibliophile gaze in the Shakspere folios and other rarities that grace an ancient and vaulted room in the deanery. I found the Dean of Gloucester cosily and delightfully closeted away amid his books in a corner of the beautiful cloisters of his cathedral, and I thought that never a sacred pile looked so impressive as I glanced from the books to the wonderful uplifting of the cathedral above the cloisters.

I remarked in what I said of family libraries in English country-houses, some years ago, that there had come a change over the manners of the country gentry in respect to libraries, and it had in large part come about by the introduction of the Mudie subscription system. There seemed to be few of the representatives of old families buying books in these days: they depended on the weekly boxes from the London subscription libraries. Lord Spencer, with all his rightful pride in the great library at Althorpe, told me he never bought books. I remember asking once the late Mr. Charles Francis Adams if, in his experience in visiting country families while he was our Minister, he had found this dearth of purchased books in their libraries, and he told me he had. It was some relief, then, to find the other day, at Eaton Hall, that there was one nobleman in England, and he the richest of his countrymen and living in the most princely of residences, who had not given up the wholesome habit of forming a library. His collection even now is not a very large one, and is in no way remarkable, except, as is rather singular, in Puritan tracts. It is the amassment of a gentleman interested in intellectual stimulants, with no very decided tastes, a cultivator of that most gentlemanly accomplishment, whose purposes are so often misestimated, namely, a smattering of acquirements. As his chaplain and librarian courteously led me through the beautiful room where the family find their reading, and I stopped here and there at the shelves, I could see by the appearance of the books that Thoreau and Lowell were not strangers to their minds, and New England history had so good a representative as Palfrey. I was glad to accede to a request to give them the titles of other recent American books. It was also a satisfaction to observe that in all the complete appurtenances of the highest type of an English household, where the master of all was not without the most commendable domestic habits—where he kept in his hall the axes with which he wanders about his park to score the trees that the woodman may fell—he was not unmindful of the family muniments, and had them preserved in a fire-proof room. I saw some of them, with their seals, going back to the times of the Conqueror, when the Grosveneurs were in his train. These parchments were just at the moment affording his librarian the task of making an index. I found that the Royal Historical MS. Commission had already been before me, and had noted for scholars' use what there is of historic interest in these household manuscripts. I shall have something more to say of the operation of this Commission in another letter, and I hope I may yet see Congress willing to fashion a similar Commission for the preservation and registry of our own American records.

JUSTIN WINSOR.

BOURGET'S CŒUR DE FEMME.

PARIS, September 4, 1890.

NOVEL-READING goes on at the same pace as novel-writing. I am often amazed at the amount of novels published nowadays every year; I believe that, on the average, it could safely be said that each day of the year has its new novel. Of these numerous productions, which are seen in our book-shops and railway-stations, with catching and multicolor title-pages, how many will be remembered and read in the future? It would probably be an exaggeration to say that hardly eight or ten of these novels deserve to be read to-day. The hunger for novels is such, however, that they nearly all find some readers, and we now count by many thousands the copies which are sold of a novel when it bears the name of some popular writer, such as Daudet, Dumas, Zola, or Guy de Maupassant.

Among the rising stars of the day I must cite one as deserving special mention, viz., M. Paul Bourget. Like many of our most successful writers, Bourget came out of the École Normale, the school which trains the professors of the French University. He soon abandoned the routine of public education, and first published critical articles on our best French writers. These articles were marked by a very delicate taste and a peculiar refinement of style and of thought. Literary criticism is not, however, the road to popularity nor to pecuniary success, and Bourget began to write novels. He struck immediately a new vein: his novels are not sensational; his stories are of the most simple sort. They are not complicated; they are simply the development of the most ordinary passions, but this development is accompanied by the most subtle analysis: Bourget's novels may be called psychological novels.

Nobody has ever better understood what may be called the fatality of passion. It is with an almost painful minuteness that Bourget describes the struggles of the human will with the human instinct, of conscience and duty with the irresistible movements of the carnal heart. In this sense, Bourget may be classed in the realistic school, for he is a keen observer and only describes what he has observed, but he is not a realist of the Zola school. He cares little for material details, he indulges little in descriptions of things; the *milieu* in which his heroes and heroines move only interests him by its relation to the state of their souls. This tendency gives to all his works a spiritual character; thoughts and feelings interest him more than anything else.

He also separates himself from the common naturalistic and realistic school by the fact that he has no preference for low people, for vulgarity; on the contrary, he prefers to live with people of society, of the highest, richest, most refined, and civilized society, probably because he expects to find in this society the greatest complexity of human passions. He does not belong to the school of those who mean to simplify themselves, if I may be allowed to use this Russian expression. Simplicity has no peculiar charm for him; he is an analyzer, and there is nothing to analyze in what is too simple. Human nature is the same in the highest walks of life as in the most humble stations; but where there is wealth, and the power which wealth confers, the leisure which leaves the mind and the soul in constant freedom, it is natural that temptations should be greater, that the play of human passion should become more active and more entangled. Bourget's novels do not belong to the class which our English neighbors call silver-forky—novels in which you all the time feel the sentiment which Thackeray defined by the words, "meanly to admire mean things," and to which he has attached the term snobbishness. Bourget likes to dissect elegant young women, men of fashion and of pleasure, but his sympathies go with the enthusiast, the poet, the simple and pure spirits who are thrown amid the confusion of a perverse and wicked world.

In the work called 'Mensonges,' which gave him his great popularity (though he had already written some exquisite books), his hero is a young poet, full of illusions, who becomes the prey and for a while the victim of a woman of the world, who has two lovers at the time, and is nevertheless adored by her husband. The success of 'Mensonges' was very great. People thought that they could recognize all the actors; names were pronounced which are all well known in Parisian circles; the quiet perversity of the heroine reminded many of the Mme. Marneffe of Balzac's 'Cousine Bette,' and it is clear that Bourget is often inspired by Balzac (when he is not by Henri Beyle). He is, it seems to me, the only writer of the day who can put society ladies well on the scene as Balzac did his Duchesse de Maufrigneuse, etc. This acquaintance with the ways of the world is even better shown in Bourget's last novel, 'Cœur de Femme.'* I confess to have read it twice, with a painful interest. The conception of 'Cœur de Femme' is morbid, but the author's faculty of analysis was never better shown. One of his first novels was called 'L'Irréparable'; and the name was well chosen. Nobody better understands than Bourget the irreparable character of a fault, of a sin, as well as the fatality which leads the sinner to his doom. A friend of mine, who is a Protestant, once told me that he greatly admired confession in the Catholic doctrine. It seemed to him that, as the proverb says, "Péché confessé est à moitié pardonné." He longed for the absolution which would wash the soul and make it white again. Humanly speaking, there is no complete absolution; what has been, has been, and we can no more abolish the memory of a fault, and its moral consequences, than we can hinder a stone from falling when it is thrown in the air.

Mme. de Tillière is a lady of the best society; her reputation is perfect, and the breath of calumny has never touched her; she lives, however, secretly with M. de Poyanne, for whom she has a great admiration. Poyanne is a rising statesman, whose eloquence has won him a great popularity. He is the chief representative in the House of Deputies of a new school of Conservatives and Royalists; he is an ardent Catholic and a sort of Christian Socialist. If you wished to compare him to anybody, you might compare him to M. de Mun or to Montalembert. Why do two such persons as Mme. de Tillière and Poyanne conceal their mutual passion? It is because Poyanne is already married. His wife is in an insane asylum, and he must wait till she dies before his secret engagement to Mme. de Tillière can be made public.

You see at once the difficulties of such a position; you imagine what it must cost two high-minded, enthusiastic natures to cover themselves with perpetual deceit. They both suffer from the strangeness of their existence; they are to each other a secret remorse and reproach, though they are bound to each other by the most sacred ties. Poyanne finds consolation in his ardent love for Madame de Tillière, in his work, in his active life. She on her part is idle; her love is not ardent—she has mistaken admiration for love; she respects Poyanne, but her respect becomes every day colder. She is not conscious of the gradual change; she struggles against her own confused sentiments; she is in a highly nervous and agi-

*'Cœur de Femme.' Paris: A. Lemerre; New York: F. W. Christern.

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tated condition, and finally she becomes ready for the tempter.

The tempter comes to her in the most unexpected way and form. There is a man whose name she has never heard pronounced without obloquy; a man famous for his duels, his gambling habits, his reckless expenditure, his conquests—a sort of Don Juan, hard, shrewd, clever, intelligent, and heartless. How does Casal, for such is the name of our Parisian Don Juan, come across her? How is she led to him, by curiosity, by a desire to give him good advice, by the hope of saving him and of touching in his heart the chords which nobody has yet touched? How does Casal himself, so accustomed to easy conquests, so corrupt, so selfish, find himself by degrees drawn into an entirely new world of thought and of feeling? How does he become in his turn the slave of that passion of love which he has always professed to master? And how, finally, do these two creatures, coming from the most opposite poles, find themselves led towards each other by a sort of inexorable fatality? The answers to all these questions must be looked for in the book itself, and there only you will find the delicate shades of this extraordinary transformation.

Poyanne finds out the truth: he is no longer loved, and Casal is loved. The two men, under a futile pretext, call each other out, and Mme. de Tillière must, at any price, prevent the duel. She finds no other way than to go to Casal's house and ask him not to fight. Hitherto she had preserved her purity, though she had lost her heart; now it is all over: she becomes the mistress of Casal. For an hour only; she wakes from a sort of dream, and is horrified at herself and her own action. She will never see Casal again; when he thinks that he can put her, at last, on his list of victims, when he himself feels for the first time in his life real love, she disappears. Her mother is still living; she goes with her to the country, buries herself in solitude, and, when her mother dies, enters a convent.

The book ends with these lines, which contain the whole philosophy of Bourget's works: Casal is on board a steamer, and meditates "on this sea and under this sky, less infinite and less changing, less mysterious, less dangerous, and less magnificent also than can be, through tempest and calm, the passions and the sacrifices, the contrasts and the sufferings of that thing which it is impossible thoroughly to understand—a woman's heart."

Correspondence.

STEEL RAILS AND PAUPER LABOR.

To the Editor of The Nation:

Sir: Yesterday, while knocking about the Calumet River, I had the curiosity to pull into the slip of the Illinois Steel Co., whose extensive works are located in this place. There an unusual sight met my eye. Generally one can see the company's steamers unloading ore from Lake Superior points. But the *Roswell P. Flower* was not unloading; she was loading. For fear my eyes deceived me, I inquired what her cargo was: *steel rails*, and *for Canada*.

I spoke never a word, but as I rowed home I fell a prey to reminiscences. It was only a few years ago that the company told the men who asked for higher wages (which they got, by the way) that if prices fell below $75 and $80 a ton (as indeed they did), it would be necessary to close down the works (which was done later, but for the purpose of enlarging them to accommodate the rapidly increasing business).

It was only a few years ago that I had had thrust into my hands, for I was working in the mill at the time, a cheap and lying pamphlet by one Swank, to prove that it was impossible for us to compete with the pauper labor of England; that English workmen lived in hovels, had meat only once a week, and were indescribably miserable; that to compete with them we must come down to their level; and that until the American workman was prepared thus to degrade himself, we never could sell rails as cheaply as England, etc., etc. This was the stock argument of the protectionist mill owners in those days: "We can stand it, *men, but it will be awfully hard on you* to come down to the level of the pauper labor of Europe. We can stand it to run on half time, but as true American patriots we hate to cut your wages and see you degraded, forced to live in close, ill ventilated tenements, starve on insufficient food, and freeze in winter, while your wife and children die by your helpless side—all because you *will vote* the Democratic ticket."

Well, now, what has happened? The price of rails has come down, and that same mill is competing, and successfully, too, with the aforesaid pauper labor. Has the mill closed? No, indeed; on the contrary, the company have been busy adding to their already enormous plant, putting in new blast furnaces, new docks, new shops; running at the full capacity of 40,000 tons a month. And the men—do they starve and freeze in hovels? Apparently not. They can be seen any day about the streets, well dressed, their families comfortably provided for. Their children are kept neat and clean, and are sent to school. In the homes of the better-paid workmen one finds good furniture and often a piano or organ, and some books, technical, political, or historic. The Swedes and Poles are the poorest paid of all the workmen; yet the Polish church is a large and expensive building, and the Swedes have recently put up a second church of their own, which is really a creditable structure. In fact, as I saw the rails going into the hold of the *Flower* yesterday, I began to realize how true the predictions had turned out that we wicked free-traders had made eight and ten years ago. We are successfully competing with the much-heralded pauper labor, the mill is running full time, the men are earning as good wages as ever, and they have lived to see the whole protection argument knocked into a cocked hat.

And how about the owners who so calmly faced the men and drew a ghastly picture of European labor toiling for a shilling a day, of banked furnaces, smokeless stacks, starving workmen, etc., etc.? Sold out at a round figure and gone to Europe; and are now probably laughing in their sleeves at the economic ignorance and credulity of the American workman. That is all very well; but wait awhile—the American workingman is waking up.

FREE-TRADER.

South Chicago, September 17, 1890.

THE SUNDAY-SCHOOL AND THE HIGHER CRITICISM.

To the Editor of The Nation:

Sir: I wish, with your kind permission, to offer one or two suggestions on some points raised by your correspondent "B. E. H.," in No. 1315 (September 11), who has conscientious scruples about teaching the Old Testament to his Sunday-school class.

"B. E. H." finds his love of truth in conflict with his early religious training. He is not alone in that. The disease is epidemic and contagious. The only way to escape it is to let the "Higher Criticism," or any other criticism, alone. Criticism and the Sunday-school are incompatible.

But the trouble with many of us is, that criticism will not let us alone. The modern spirit lays hold of us, whether we will or not, and makes the Sunday-school seem "stale, flat, and unprofitable"—as ancient as the Deluge. I suggest that those intended for Sunday-school teachers shall not be taught to read.

To those upon whom the "Higher Criticism" has fastened its relentless grasp, I suggest that the Sunday-school is no place for them. They should not remain in it pretending to believe what they do not believe, and to teach what they do not teach. They should get out. "B. E. H." seems to forget that the very fact of holding certain positions, and allowing one's self to be called by certain names, carries with it implications which one cannot escape.

"Not a few of the children taught in this disingenuous way are attacked by serious doubts as they grow older." By "disingenuous way" I take it "B. E. H." means the way children are usually taught in Sunday-schools. I raise the question whether Sunday-school teaching can possibly be other than disingenuous. To induce children, by whatever means, to profess their belief in propositions the import of which they are totally unable to comprehend, the evidence of which they are totally unable to examine, is to practise a fraud upon them which may well lead them to doubt not only the truth of the propositions, but the honesty of those who take this unfair advantage of their ignorance and immaturity. Whether or not this is a case in which fraud is justifiable, I do not here inquire.

"To conclude the whole matter," "B. E. H." asks, "Why shall we not have the courage of our convictions and act intelligently about them?" A difficult question. Why we *do* not have the courage of our convictions, is not so difficult. A partial explanation is found in the fact that only a short time ago it was very dangerous, and is still very unpleasant and inconvenient, to have the courage of one's convictions. Bruno and Servetus had the courage of their convictions. Is it too much to say that to this day we feel the heat of the flames in which they perished?

Again, society, public sentiment, does not require that we should practise honesty in the matter of our beliefs. It encourages just the opposite course. And for this laxness there are good reasons. It is the effect of causes that have been in operation for centuries. To set them forth would require a volume. I cannot refrain from saying here, however, that honesty in the matter of opinion will not be demanded by public sentiment until the evils of the opposite course are more widely and keenly felt. Men feel most keenly those acts of their fellows which affect their lives and property most directly. The injury that is inflicted upon society by the prevalent practice of concealing our real opinions and professing, either openly or tacitly, opinions which we do not hold, is too remote and indirect to be keenly felt by the masses at the present day. For some time, doubtless, society will go on putting a premium on false pretence and trampling honest men under foot, and we shall go on lying about our beliefs in certain matters, without feeling that we are a whit more dishonest than our neighbors.

A. F. H.

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HYPHENATION.

To the Editor of The Nation:

Sir: In your paper of September 18, "F. L. P." suggests the use of the "German double hyphen [=] . . . to connect the parts of a compound word, reserving the single hyphen to indicate a break caused by the alignment." The difficulty in dividing a compound word at the hyphen is plain, and "F. L. P.'s" remedy is a good one; but a simpler way in such a case would be to use two hyphens, one at the end of the line containing the fore-part of the compound word to be divided and the other beginning the following line. I have used the hyphen in this way for several years. It seems natural and could not easily be misunderstood; and no one need hesitate to adopt it because it is not common usage. Furthermore, the "double hyphen" could be used for other purposes: for instance, to help the overworked comma.

I respectfully assure "F. L. P." that I have no treacherous design in making this suggestion.

William W. Anderson.

Washington, D. C., September 20, 1890.

THE STACCATO CHEER.

To the Editor of The Nation:

Sir: The "staccato cheer" was used by the "Wide Awakes," as the Republican campaign clubs were called, during the campaign of 1856, and was invented, I suspect, by them to reduce the labor of cheering when they marched in torchlight processions. As a mechanical device to save vocal wear and tear, it has certain merits. Its other attractions are not so conspicuous to at least one

Elderly Graduate.

Boston, September 18, 1890.

[We are certain that its introduction at Harvard post-dated the commencement of the war.—Ed. Nation.]

THE ARCHITECTURE AT HARVARD.

To the Editor of The Nation:

Sir: I trust that Mr. Van Brunt's interesting letter in this week's *Nation* may have an adequate answer from some competent hand.

I fear he is right in saying that the later Harvard buildings express the civilization of the time. But the University ought to criticise, reprove, and correct the civilization of the time—that is a large part of its function. *Its* buildings ought not to be monuments of pretentious ugliness, inappropriateness, and disorder. Mr. Van Brunt seems to think they should be valued and respected whatever the qualities they express. His plea would cover such monstrosities as the "Public Buildings" of Philadelphia and the United States Post-office in New York, which are, I suppose, for their size and cost, as ugly structures as can be found in the world. Yet they, alas! only too accurately express some of the most marked characteristics of the civilization of our country and age.

I rejoice at Mr. Norton's suggestion that the buildings should be pulled down as unsuited to the noble, civilizing functions of a great university.

A Harvard A. M.

September 20, 1890.

Notes.

"The new volume of the 'American Catalogue' will cover the period July 1, 1884, to June 30, 1890. The edition will be 1,250 copies only, and there will be no reissue. . . . This work is indispensable to the bookstore or library. About 100 copies each remain of the Subject Catalogue of 1876 . . . and of the Catalogue of 1876-84." So reads the advertisement of this enterprise, whose publication office is 330 Pearl Street, N. Y., in the new issue of the 'Publishers' Trade-List Annual.' Nothing is more sure than that the 'American Catalogue' will become a scarce work, and that many a library, public and private, will deplore the lack of it when too late. If its deserts as a national work of which we should be proud, or as a useful book of reference in any cultivated home, were understood, an edition three times as large would be in request. Of the 'Trade-List Annual' we need say nothing further than that for the eighteenth time the publishers of the United States bind their catalogues together and sell the collection for a sum which hardly exceeds the cost of binding.

The Executive Committee of the Selden Society have decided that the fourth volume of the Society's publications shall contain a very interesting and hitherto unpublished collection of precedents in French for proceedings in Manorial Courts. The date of the collection is doubtful, but is certainly not later than 1350. The rest of the volume will consist of actual cases from Court Rolls. The volume will be edited by Professor Maitland of Cambridge and Mr. W. Paley Baildon of Lincoln's Inn. The fifth volume will consist of the well-known 'Mirror,' edited from the only MS. in existence, with a translation and a commentary. The third volume is nearly ready. The annual subscription is $5.18, payable in America to Professor William A. Keener, Columbia Law School, New York. Each subscriber will receive a copy of all the publications issued in respect of the subscription for the year. Subscribers paying now $20.72 will receive a copy of the volumes published by the Society for the years 1887, 1888, 1889, and the volume for 1890 when published.

A really important announcement is that of Julius Bien & Co. of this city, the leading cartographic establishment in the United States, that they have nearly ready an 'Atlas of the Metropolitan District,' comprising the environs of New York within a radius of fifty miles. The maps will be engraved on copper and printed in color, and "will give on a large scale all the details of the topography, hydrography, and economic features" of the area in question, with population according to the new census (would it were some other!). For the New Jersey side the material was already available in the State survey; for the rest, special surveys were necessary. The volume will not be costly.

The *Century* Company is about to begin issuing in ten volumes the 'Life of Lincoln,' by Messrs. Hay and Nicolay, but by subscription only. To the regular trade will be offered the 'Autobiography of Joseph Jefferson,' also partly known to the public through the pages of the *Century Magazine*; 'Another Brownie Book,' by Palmer Cox; and 'Santa Claus on a Lark,' a book of Christmas stories, by Washington Gladden.

Houghton, Mifflin & Co. announce 'Sidney,' by Mrs. Deland, and 'Piero da Castiglione,' a story-poem by Stuart Sterne.

Henry Holt & Co. will shortly bring out a two-volume work on Psychology, by Prof. William James of Harvard.

A work on Socialism, by Prof. Richard T. Ely, is in preparation for T. Y. Crowell & Co.

Fleming H. Revell announces a wholly new and authorized edition of Matthew Henry's 'Commentary' in six octavo volumes.

Thomas Whittaker publishes directly 'The Makers of Modern English: A Handbook to the Greater Poets of the Century,' by William J. Dawson.

Ginn & Co. have in press the second part of Tarbell's 'Lessons in Language.'

'Races and Peoples,' a review of the whole domain of ethnography, by Dr. D. G. Brinton; and 'The Time-Relations of Mental Phenomena,' by Prof. Joseph Jastrow, are to be published by N. D. C. Hodges of this city.

Bernard Quaritch, London, proposes to publish 'The Saga Library,' edited by William Morris in conjunction with Eirikr Magnusson. It will consist of a series of translations of Icelandic works of the thirteenth and first part of the fourteenth centuries. Another enterprise of the same publisher is 'The First Half-Century of the Latin Bible,' a bibliography for the period 1450-1500, by W. A. Copinger. But 250 copies will be printed.

The autumn list of T. Fisher Unwin, London, includes 'Gypsy Sorcery and Fortune-Telling,' by Charles Godfrey Leland; 'Travels with the Beduins,' by Gray Hill; 'The Vikings in Western Christendom (A. D. 789-888),' by C. F. Keary; 'Nelson,' by G. Lathom Browne; a reprint of Mary Wollstonecraft's 'Vindication of the Rights of Woman,' with an introduction by Mrs. Henry Fawcett, tracing the development of the theory of the equality of the sexes to the present day; and 'National Life and Thought,' lectures on various nations of the world by Prof. Thorold Rogers, W. R. Morfill, J. Theodore Bent, and others.

From Macmillan & Co.'s autumn list of publications we select 'Landmarks of Homeric Study,' by Mr. Gladstone, who has planned this work for America; a translation of Dr. Carl Schuchhardt's 'Schliemann's Excavations at Troy, etc.,' presented in the light of recent knowledge; 'The Greek World under Roman Sway,' and a 'History of Greek Literature,' by Prof. J. P. Mahaffy; 'A Geography of Europe,' by James Sime; 'The Ruined Abbeys of Yorkshire,' by A. Brunet-Debaines; 'The Oxford Movement,' by R. W. Church, Dean of St. Paul's; 'Chronological Outlines of English Literature,' by F. Ryland; 'Selections from English Prose Writers,' edited, in five volumes, by Henry Craik, on the plan of Ward's 'English Poets'; 'Elements of Politics,' by Henry Sidgwick; 'A Manual of Public Health,' by A. Winter Blyth; and the 'Buccaneers and Marooners of America,' by Howard Pyle—in the entertaining "Adventure Series."

Macmillan & Co. will, in addition to the foregoing, publish 'The Book of the Forty-five Mornings,' by Rudyard Kipling, who, in a letter addressed to them on September 9, denies having given authority to any other house in this country to issue the work, or that he has received any royalties from John W. Lovell & Co., who announce "a special arrangement" with the author for an edition of their own.

A school and college edition of Sidney's 'Defence of Poetry' (Ginn & Co.), by Prof. A. S. Cook of Yale, adopts the classical text-book model in its most extreme form. There are fifty-eight pages of text and seventy-five pages of notes in finer type, besides an introduction and index. The text of Sidney is not difficult to understand, and his style in this work approaches the modern, but he is rich in allusions and in ideas derived from the ancients, and so may be submitted to this elaborate annotation. Considerable space is occupied, too, by the citation of parallel passages in other authors. For

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those who think it desirable to have literature studied in this way, the book is as complete as could be wished. The editor, to judge by the specimen questions which he prints, would make the volume a text-book of literary knowledge on a still more extended scale, as he requires the collateral reading of Xenophon's 'Cyropædia,' the 'Utopia,' Plutarch's 'Alexander,' three of Virgil's 'Eclogues' (besides the character of Æneas and the tale of Turnus), a play of Shakspere, the Odyssey, a portion of the 'Iliad' and of Ariosto, besides "brief accounts" of the earliest Latin, Greek, and English literatures, three poetical extracts from the Bible, the biography of Miltiades, and anecdotes of Phalaris and Dionysius; and these "suggestions" are not meant to be "exhaustive." This is a striking example of the disproportion into which such a mode of studying literature tends to run.

The *fifth volume of Prof. Henry Morley's* 'English Writers' (Cassell & Co.) carries on the history of fourteenth-century literature, and is devoted to Wyclif and Chaucer. The increase of Wyclif literature during the last thirty years makes a compendious account of his life and works, such as this, of exceptional value, and none will regret the scale upon which Prof. Morley has conceived the essay. Chaucer is treated of with great detail, both as man and writer: the facts of his life, the discussion of the authenticity of his works, and abstracts of their contents make 265 pages, much of it in close print. The volume thus maintains the encyclopædic character of its predecessors, with little literary criticism and much learning, but without sinking into mere compilation. Under Chaucer, for example, the author advances his own judgment against some conclusions of Prof. Ten Brink.

That just medium of the annotator between the too much and the too little which has distinguished the Shakspere text-books of Dr. Rolfe and made them exceptionally good for school use, marks the latest of his works, the 'Poems' (Harpers), in which are included revisions of his previous editions of some of the poems. The volume is a library edition, and contains all poems (apart from those in the plays) thought to be Shakspere's. Those pieces from the 'Passionate Pilgrim' which are not his are given in the notes, where, too, the 1599 edition of 'Venus and Adonis' is collated. Dr. Rolfe, as usual, has made use of the critical work of other authors in his introduction, and in the Sonnets has indebted himself very much to Dowden's edition in the notes as well. He adds at the end a brief account of the evidence to connect the Sonnets with Mary Fytton. A few engravings are introduced by way of ornament rather than of illustration, though we should except that of Mary Fytton's effigy from her tomb.

It sounds fitting that three Italians should unite in illustrating "Romeo and Juliet." This is what Ludovic Marchetti, Lucius Rossi, and Oreste Cortazzo have done, in color and in monochrome, and Raphael Tuck & Sons have made a fair-looking folio of the text for the display of so much ornamentation. The result, however, is neither imagination nor noticeably good draughtsmanship, and the archæology (looked after by Signor Rossi) hardly counts. The spirit of melodrama pervades the compositions.

A number of new editions are grouped on our table. From Macmillan we have Southey's 'Life of Nelson' and the 'Essays of Elia.' The former belongs in the series intended for Indian schools, or for "Oriental students of the English language," to whom Southey's latest editor, Prof. Michael Macmillan, recommends the Life as a wholesome corrective of "a style embellished with florid ornamentation." The notes in this series are obviously for foreigners, and explain such common expressions as "to repair to their respective frigates," "not upon good terms with," etc.; but when the editor attempts to correct Southey's English, in "the two first ships," he is on dangerous ground, "Adams' *English Language*, §522" to the contrary notwithstanding. The 'Essays of Elia' (if we do not mistake, a resetting of the "Temple" edition) has the guarantee of Mr. Augustine Birrell for the scrupulousness of the text, and he furnishes the introduction. The new form is less handy than the old, the type is small, and the presswork pale. The Messrs. Putnam send us a cheapened, popular reissue of Nadaillac's 'Prehistoric America,' with Mr. Dall's competent editing—to all intents and purposes as good a book as its dearer predecessor; and the "Vandyke Edition" of Amicis's 'Holland and its People,' in large print with heterogeneous illustrations, the body of which we would, for our part, have exchanged for an index. Charles Scribner's Sons revive Prof. Guyot's 'The Earth and Man,' printed from new plates, with additional patching in the appendices. The twelfth and final chapter, "History and Geography," is too futile and obsolete to be worth retaining, and should have been excised. This is no longer the year 1848. The same house have produced two really charming volumes in a "Cameo Edition"—so called from the embellishment of the cover—out of Mr. Cable's 'Old Creole Days' and Thomas Nelson Page's 'In Ole Virginia' ("Marse Chan," etc.). Each has an etched frontispiece, and both will be in demand for holiday gifts, since we may speak no longer of summer reading. Both show the negro still dominant in our literature, as he has been in our politics for sixty years.

Houghton, Mifflin & Co. give a new lease of life in a pretty dress to Thomas Hughes's 'Alfred the Great,' and have added to their delectable "Riverside Classics" a new edition of Dr. John Brown's 'Rab and his Friends, and Other Dogs and Men'; "Marjorie Fleming," the exquisite memoir of the author's father, and the estimate of Dr. Chalmers, being the chief of the non-canine matter. In the memoir, on p. 169, it were but just to Dr. Brown and to Wordsworth to repair the maimed extract from the lines to Hartley Coleridge; and justice to Rab called for better press-work on the title-page, where there is an amorphous vignette that needs at least two glances to be interpreted, in the manner of Lewis Carroll's nonsense verses:

> "He thought he saw a Banker's Clerk
> Descending from the bus:
> He looked again, and found it was
> A Hippopotamus."

The frontispiece is a fine portrait of John Brown.

The Riverside Edition of Mr. Lowell's Writings proceeds apace with vols. 3 and 4. These contain the Essays on Shakspere, Dryden, Chaucer, Pope, Milton, Dante, Spenser, Wordsworth, White of Selborne ("My Garden Acquaintance"), "A Good Word for Winter," and the much-read "On a Certain Condescension in Foreigners." We need hardly repeat our remarks on the beauty of this reissue, of which six volumes are yet to come.

Amid the debate over the architecture visible and desirable at Harvard College, we receive from the publisher, Mr. J. Eastman Chase of Boston, a large etching (12x17) of the new gateway. The artist, Mr. Charles H. Woodbury, has well chosen for his purpose the central feature of the design, to the exclusion of the wings, and, by diminishing the height of the elm just in front of the gate, has picturesquely exaggerated the towering effect of the belfry of the adjacent Harvard Hall, with which the view is cut off. He has followed, with some license, a well-known photograph (taken, by the way, in the leafless season), and has thus secured substantial accuracy of proportion and detail, at the sacrifice of some larger qualities which an original drawing might have resulted in. But many Harvard graduates will be glad to own this souvenir of a construction which would seem to have evoked a disproportionate amount of attention, were it not that too commonly "architecture" is looked upon as having no concern with such trivialities, and that this gate is likely to alter the whole scheme of the enclosure of the college yard, with perhaps still wider consequences for the better.

A new quarterly magazine of philosophy, science, religion, and sociology, the *Monist*, is to be launched on October 1 by the Open Court Publishing Company of Chicago. An imposing list of colaborers is given, American and foreign.

Another new venture is the *Tribune Monthly*, a reprinting in magazine form of the more valuable matter from the daily *Tribune* which used to be consigned to "Extras." No. 1, for September, is devoted to "A Summer at Chautauqua," with process illustrations.

—The second volume of the *Archiv für Soziale Gesetzgebung und Statistik* (Tübingen: H. Laupp; New York: International News Company), is a stately book of nearly 700 pages, attractively printed in Roman type on good paper, and containing a number of well-written and interesting articles on a wide range of subjects, as well as copious information concerning recent legislation in Europe on economic topics. The striking feature in this, as in most of the remarkably numerous German periodicals devoted to the science of economics, is, if not always a socialistic leaning, at least a consciousness on the part of the writers that socialistic demands and theories are to be dealt with in a conciliatory manner. Indeed, the leading article, one of 136 pages, on the draft of a new civil code for the German Empire as it will affect the working classes, is an emanation of the rankest Socialism, filled, not only with the bald sophisms which constitute the staple of all socialistic and protectionist writings, but with the most perverse misrepresentation of facts and insidious incitement to class antagonisms. What makes the appearance of such an article in a serious scientific publication more remarkable is the fact that its author, Dr. Anton Menger, is Professor of Law at the University of Vienna. It must be admitted that some of the articles are quite free from bias, socialistic or otherwise. Dr. P. F. Aschrott, a Berlin judge, who visited this country in 1888, contributes an intelligent and candid account of Trusts, particularly the Standard Oil Trust and the Sugar Trust, and expresses the opinion that the public reprobation of them is partly due to exaggerated and excited newspaper clamor. Among other articles may be mentioned one on agrarian legislation in Rumania, showing a deplorable condition of the peasantry; one attributing the downfall of the Roman Empire also to the deplorable condition of the agricultural class; one on the Truck system of Great Britain and the laws directed against it; one on the status of factory operatives in Russia; one on the French census of 1886, etc., etc. The variety of topics, as will be inferred from the above brief and imperfect account, is wide enough; but the one prevailing impression received by

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an American reader will be that of astonishment at the childlike faith of writers and legislators on the continent of Europe in the efficacy of legislation in reforming economic evils, and in removing economic conditions, which have been naturally evolved in the progress of civilization, and must ultimately be dealt with in the self-reliant and self-restraining spirit to which all human civilization is due.

—A new composer has appeared in Italy who, we are informed, promises to write operas worthy of being known outside of his own country. The promise, of course, *may* not be kept, but its present look is brilliant. It consists in an opera, or, as it styles itself, *a melodramma*, in a single act, called "Cavalleria Rusticana" (Homespun Chivalry), written by a young man named Pietro Mascagni. He is the son of a baker of Leghorn. Count Florestano de Larderel took it upon himself to give the youth the benefit of a musical education at the Conservatory of Milan, and Sonzogno, the proprietor of the *Secolo* of that city, stimulated the production of this first fruit of Mascagni's talent by offering three prizes for the three best operas to be submitted to him. The works that gained the first and the third prizes will perhaps never be heard of again; but the second prize was the "Cavalleria Rusticana," which last spring was a great success at Rome and afterwards at Leghorn, where the young composer's townsmen burst into and filled the theatre at the last rehearsal, and at the first representation even bore down the soldiery placed on guard, and took the house by storm. The new opera will be heard next winter at Turin, Milan, Bologna, Genoa, Florence, Naples, and perhaps elsewhere. The libretto was taken from the "Scene Popolari" of Verga, a play in three acts sufficiently well known on the Italian stage. The reduction is cleverly enough done. The scene is laid in Sicily, and the story is a simple one of peasant love, unhappy, and ending in bloodshed. To this the composer has written music full of freshness, grace, and brilliancy. As is natural in a first work, there are indices of the author's admirations, and there are repeated one or two turns of musical expression which may later degenerate into mannerisms (or may either be given up or become the earmarks of genius), but there is also plenty of force and originality, and—so far as can be judged from the piano-forte edition—the essential quality without which all others are as sounding brass, namely, charm.

— A singularly practical application of the study of theoretical meteorology is given in a memorandum lately prepared by John Eliot, meteorological reporter to the Government of India, "on the snowfall in the mountain districts of northern India and Afghanistan" during the first five months of this year. The records of previous years have shown that when the cold-weather snowfall in the Himalaya is heavy, the succeeding summer monsoon is delayed in its arrival and is apt to be weak when it comes; the summer rains are consequently late and light, the crops fail, and famine results in the densely populated peninsula. But if the winter snows are light in the mountains, the rise of temperature in the hot season is earlier and stronger, the rainy summer monsoon comes sooner and is more powerful, and all goes well—or as well as it can with an ignorant population of a hundred millions or so. Mr. Eliot's recent memorandum shows that the mountain snows of 1890 have been distinctly less heavy than usual, and he therefore anticipates a favorable season for crops this year. The actual case is hardly as simple as this brief presentation would make it, and the original paper discusses several factors not mentioned here.

—Mr. Eliot has recently published also an essay on nocturnal inversions of temperature: the high and low-level meteorological stations on the mountains and plains of India being particularly well adapted to investigations of this subject. It appears that, while the average temperature of the air decreases upwards, and while this decrease is especially marked in the daytime, when the lower air is heated by the warm ground, yet on still, clear nights the air near the ground on the broad Indo-Gangetic plains is absolutely colder than the air at the hill stations, and hence presumably colder than the open air a thousand or more feet above the plains. It is this reversal of the usual conditions that is known as the nocturnal inversion of temperature. Following several other investigators of the subject, Mr. Eliot shows conclusively that the cold of the lower air at night is not due to the descent of the upper air, such as occurs in the descending nocturnal breezes on mountain-slopes, but is the direct product of the cooling of the lower air, by reason of its closeness to the ground, which is cooled by radiation. The same strong nocturnal inversion certainly occurs on our Western plains. It has been reported, but not in as full a manner as is desirable, that the temperature at night generally sank to a lower degree on the open plains than at their margin, where the nocturnal breeze flowed out at the mouth of valleys opening from the mountains, and that, for this reason, it was possible at certain high-level stations to raise more delicate crops close to the foot of the mountains than out on the plains. This accords very well with the theory of the subject, for the descending mountain breeze would tend to warm somewhat by compression in descent, and thus its cooling by conduction to the ground would be diminished, while on the level plains, where the air lies quiet all night, its cooling is not checked. Can any of our Western readers report specific examples of this occurrence?

CHILD'S CHURCH AND STATE UNDER THE TUDORS.

Church and State under the Tudors. By Gilbert W. Child, M.A., Exeter College, Oxford. Longmans, Green & Co. 1890.

THIS work, appearing at the moment when Newman closes his singular career, might be regarded as a sort of supplement to his 'Apologia.' It helps to prove, if not that he was right in going over to Rome, at least that he was right in leaving the ground on which he had before stood. The theory with which he and his party set out, and which they fondly called the *via media*, was that the Church of England had always been Catholic; that she could prove her unbroken tradition and her continuous authority as a branch of the Catholic Church independent of the Church of Rome; that for a time she had been subjected to Papal power and overlaid by Papal abuses, but had set herself free and spontaneously reformed herself in the sixteenth century; that the authors of her emancipation and reform had been, not any external power, but her own clerical assemblies and authorities; that she had always held the doctrines of the Eucharistic Real Presence and Baptismal Regeneration; that she had always maintained Apostolical Succession and the necessity of episcopal ordination; that she had never been Protestant herself, and that she had never acknowledged or been in communion with the Protestant churches of the Continent.

This is the view which Newman, Pusey, and the rest of the Tractarians persuaded themselves to accept, and which it is to be presumed the Ritualists still maintain, though Ritualism, for the most part, corresponds strictly to its name, and is more æsthetic than it is theological, whereas the original school of Newman and Pusey was more theological and historical than it was æsthetic. Hook's 'Lives of the Archbishops of Canterbury' is throughout an attempt to accommodate the facts of history to the theory of the *via media*, and a very desperate attempt we must say it is. Poor Charles Kingsley exposed himself to a terrible mauling by a maladroit impeachment of Newman's theological integrity; but it is hardly possible to imagine that any intellect, however straightforward to begin with, and however pure the motives of its possessor might be, could go through such a process as that of wrenching the facts of ecclesiastical history into conformity with the Tractarian hypothesis without itself undergoing serious sophistication.

The opposite view really stands in little need of statutory or detailed proof. It is almost superfluous in support of it to explore the dusty and uninviting records of ecclesiastical legislation under the Tudors. The fact is as broad and patent as any fact in history, that the changes in the Anglican Church throughout the sixteenth century followed those in the personal character and policy of the sovereigns and their counsellors. Henry VIII. broke with Rome and carried the English Church with him on a ground manifestly personal to himself. He assumed the full power of the Pope; and the ecclesiastical legislation, including the doctrinal enactments, to the end of his reign, bore the plain impress of his personal tendencies, which were those of a Catholic and a former opponent of Luther, admitting of Protestantism only so much as was requisite to sustain his own position of antagonism to the Pope. The personal genius of his terrible minister, Cromwell, is equally impressed on a policy the object of which was to put the Church as well as the State under the feet of the despot and his vicegerent. Under Edward VI. the Church of England becomes Protestant indeed, with an ever-increasing tendency in the Zwinglian direction, and at the same time distinctly Erastian, her bishops being required to take out patents for their offices as mere servants of the Crown, while she enters into open and avowed communion with the Protestant churches of the Continent. This revolution, again, was manifestly brought about by the policy of the Protector Somerset and the other councillors of Edward who had thrown themselves for support on the Protestant party, as well as by the personal tendencies of Edward, a precocious theologian and an extreme Protestant. Nobody, we suppose, doubts that the counter-revolution which took place under Mary, and which restored the full supremacy of the Pope and the whole Roman system of doctrine and worship, with the persecution of Protestantism which ensued, were the direct consequences of the accession of Katharine's daughter to the throne and of her bigoted devotion to the Roman faith. As little can it be questioned that the overthrow of Mary's system and the substantial restoration of that of Edward VI. and his Council were the personal acts of Elizabeth, who, whatever might be her religious belief, could not have recognized the authority of the Pope without acknowledging that she was herself a bastard and a usurper. If it was true, as the Anglican theory of ecclesiastical history assumes, that there was no doc-

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trinal revolution or counter-revolution, but only a gradual self-reformation of the Church through her own organs, what are we to say of the martyrdoms? Cranmer, Latimer, and Ridley, if they held the doctrines now held by Tractarians or Ritualists, must have been fools to go to the stake for differences so trivial, or rather formal, as those which in that case would have separated them from Rome. Dr. Pusey, in his 'Eirenicon,' pronounced in effect that there was no vital contradiction, such as would be a bar to union between his Church and that of Rome, on any points except Papal Infallibility and the Adoration of the Virgin; and of these neither was at issue in the case of Cranmer, Latimer, and Ridley. Why, again, did all Mary's bishops, except the unscrupulous Kitchin, resign upon the accession of Elizabeth, and leave apostolical succession in the Church of England hanging by so slender a thread that the adversary has been able to raise doubts, not wholly without plausibility, whether the succession continued to exist at all?

However, if statutory and detailed proof is needed, we think it has been furnished by Dr. Child, who has travelled with persevering industry through all the documentary evidence, whether in the shape of acts of Parliament or in any other shape, and has set the results before us with great distinctness, with judicial calmness, and in a very clear and forcible style. He seems to us to have demonstrated the principal propositions which he set out to demonstrate, and which are that the Church of England, down to the time of Henry VIII., was Papal; that the separation from Rome was purely and simply the act of the King and Parliament—the share of the clergy in it, such as it was, being entirely involuntary; that the Act of Supremacy transferred the whole power of the Pope to the King, while the submission of the clergy bound them to entire dependence on him; that Henry thus created a National Church, of which he himself was in all but name Pope; that he did not make this church Protestant; that in Edward's reign, the personal papacy of the sovereign having fallen into abeyance, its powers were taken up by the predominant Protestant faction at the Council, which took a Zwinglian direction and retained it to the end of the reign; that Mary, by two acts of Parliament, swept away the Protestant legislation of Edward and the anti-Papal legislation of Henry, and restored the full supremacy of Rome; that Elizabeth, by her royal power, restored Edward's liturgy, and by the Act of Supremacy deprived all Mary's bishops, and that this act and the Act of Uniformity were passed against the unanimous opposition of the spiritual Peers in the upper house, while Convocation took no part, except in so far as the lower house passed resolutions approving the whole of Mary's legislation; that almost all the prominent Elizabethan bishops and divines were in doctrine Zwinglian or Calvinist, declared themselves at one with the leading Swiss reformers, especially with Bullinger and Peter Martyr, and regarded their own church as one of the sisterhood of Protestant churches; and that there was no mention of the divine right of bishops in the English Church till it was suggested in 1588 by Bancroft, who accompanied his suggestion by a distinct claim of the whole Papal power for the Queen. Dr. Child makes it plain that the clergy, from the time when Henry brought them to his feet by the Premunire, never initiated the changes or exercised any real control over them, though their chiefs were consulted as experts, and the assent of a subservient Convocation was used to give color to the action of the Government in Church affairs.

That the Thirty-nine Articles are Protestant, not Catholic, is as plain as the sun in heaven. By no efforts of interpretation possible even to so subtle an intellect as that which elaborated Tract XC, can they be wrested to any other sense. Hence the Tractarians were driven to the desperate expedient of maintaining that the Prayer-book, in which some vestiges of Catholicism lingered, not the Articles, ought to be taken as the canon of faith, and that by the language of the Prayer-book the Articles were to be construed. Dr. Child meets this allegation conclusively by pointing out that while both Liturgy and Articles were the work of the same hand, the Articles were the later composition of the two; that, in a new edition published in the same year with the Articles, the Liturgy was brought into conformity with them in such respects as were deemed important, and (what is really decisive in itself) that it is preposterous to take the devotional and rhetorical document as the expression of the framer's belief instead of that which was meant to serve a controversial and legal purpose. The fact, which is patent, that the Liturgy was an old document modified with the evident desire of retaining as much of the ancient and customary as possible, while the Articles were an original manifesto directed to the questions of the day, is enough to decide in which of the two compositions the opinions of the theologians who put them forth are to be sought. The very novelty of the hypothesis which made the Liturgy, instead of the Articles, the standard was enough to condemn it. How came it to pass that the Church, the keeper of all truth, had remained in total ignorance of this momentous truth concerning herself till it was revealed to her by the Tractarian party in the fourth decade of the nineteenth century? Keble felt the objection, and tried to meet it by suggesting that the lateness of the discovery in the history of the Church had an analogy in the lateness of the Christian Revelation in the history of the world. Of all the strange applications of Butler's much misused argument, this is perhaps the strangest.

The necessity of episcopal ordination is of course maintained by all high Anglicans, and their inflexible adherence to it stands fatally in the way of reunion with any non-episcopal church. But Dr. Child asserts, and we believe it will be thought makes good the assertion, that it can be proved beyond reasonable doubt that episcopal orders were not insisted upon in practice in the Church of England as an indispensable condition of ministry, down to the Great Rebellion, or, in one or two instances, even after it. In the cases of Whittingham and Travers, cited by Dr. Child, the fact that episcopal ordination was not by the ecclesiastical jurisprudence of the day held indispensable seems clearly to appear. But the testimony of Bishop Cosin, also cited by Dr. Child, in itself would suffice. Cosin was, as Dr. Child says, a Laudian High Churchman, a learned casuist, and one of the principal speakers at the Savoy Conference. In a letter written in 1650, while he shows his Laudian disposition to disparage French Protestant orders, he distinctly admits that the English bishops had in many instances admitted persons so ordained to charges in the English Church without reordination, and that the laws of the English Church did not require more of such persons than that they should declare their public consent to the received religion and subscribe the Articles. No opposition or protest, so far as we are aware, was raised when James I., the head of the English Church, sent deputies to the Calvinistic Synod of Dort, thereby affirming that the two churches were in communion with each other, and that the orders of the Calvinistic divines who composed the Synod were valid. The deputies, one of whom was a bishop and two others became bishops, took exception to an anti-episcopal resolution; but by sitting in the Synod they recognized the orders of their Calvinistic colleagues.

Those who hold that the existence of a valid ministry, the preservation of the truth, and the life of the Church, depend upon an episcopate tracing its descent by unbroken succession from the Apostles, must tremble when they think how near, as we have said, at the accession of Elizabeth, the Church of England was to being left without any bishops at all. But, setting this aside, if the bishops, as successors of the Apostles, are the divinely appointed transmitters of the true faith and spiritual life, is it possible to believe that the immense majority of them comprised in the Roman and Greek churches is in error, while the small minority comprised in the Anglican Episcopate alone is in the right path? This is a dilemma which must be faced, though Anglicans who regard Rome as a true church and look forward to union with her are unwilling to confront it. Theology at all events must not shrink from practical consequences, however startling or inconvenient. Either the Anglican Church is heretical, or the other Episcopal churches, with all the bishops whom they contain, are schismatical for refusing her communion, in which case Church authority, with the power of holding a General Council, resides in her alone. That the Greek Church, as well as the Church of Rome, does refuse her communion is a fact in which she must now, after more than one abortive overture to the Greeks, be constrained to acquiesce.

That the Church of England under the Tudors was Protestant and Erastian, Dr. Child, we repeat, seems to have clearly proved, if any proof could be needed. Nor will he have any difficulty in carrying on his demonstration, as he promises to do, through the reigns of the Stuarts and the Hanoverians. That in which we cannot concur with him is his apparent approval of the Erastian system. Religion may, as many people now think, be a delusion, and in that case, no doubt, the more its disturbing influence on society and the false enthusiasm which it generates are restrained by statesmanship, the better. But if spiritual life is a reality, surely nothing can be more pernicious or more revolting than that it should be dealt with for worldly purposes by such a set of politicians as the Tudor sovereigns and the political intriguers, some of them public robbers and judicial murderers, who sat in those councils. Dr. Child seems inclined to fall in with the idea that the ecclesiastical work of Elizabeth was a monument of practical wisdom, while he chimes in also with the conventional praise of that vain, arbitrary, and capricious as well as immodest woman. But the eulogy is belied by the events which followed. The attempt to found a National Church on the politic principle of neutrality and amalgamation, and to force the spiritual life of the nation into it, signally failed. The latter part of Elizabeth's reign was spent in the cruel and ungrateful persecution of the Puritans, who, as readers of Motley know, had saved her throne and the country when both had been brought to the brink of destruction by an insane parsimony which had left England defenceless against Spanish invasion. Persecution of course exasperated and drove at last into rebellion a set of men who would have remained the most loyal of subjects had not the self-will of the Queen denied the concessions which wise

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statesmen, like Burleigh, and, to their credit be it said, the leaders of the hierarchy, would have made. Through the reign of Elizabeth's successor the storm continued brewing till in that of his son it burst in civil war, and levelled the whole edifice of Elizabeth Tudor's vaunted wisdom with the ground. Nor would it be easy to show that the revived establishment of the Restoration and the Hanoverians was either spiritually or politically a blessing to the nation. The happy experience of the New World has proved that the most profound statesmanship in matters ecclesiastical is that which confines civil government to its proper purposes, and leaves conscience and worship entirely free.

MORE NOVELS.

The Master of the Magicians. By Elizabeth Stuart Phelps and Herbert D. Ward. Boston: Houghton, Mifflin & Co.

Julius Courtney; or, Master of his Fate. By J. Maclaren Cobban. D. Appleton & Co.

Two Women or One? By Henry Harland (Sidney Luska). Cassell Co.

The Shadow of a Dream. By W. D. Howells. Harper & Bros.

The Merry Chanter. By Frank R. Stockton. The Century Co.

Armorel of Lyonesse. By Walter Besant. Harper & Bros.

The Locket: A Tale of Old Guernsey. By M. A. M. Hoppus (Mrs. Alfred Marks). London: Richard Bentley & Son.

Albrecht. By Arlo Bates. Boston: Roberts Bros.

The Broughton House. By Bliss Perry. Charles Scribner's Sons.

UNLESS we are mere raging heathen, we acquire in the nursery a knowledge of the marvellous career of the prophet Daniel, the "Master of the Magicians." Perhaps more than any other hero in that book which the authors of the novel before us graciously acknowledge as "an older book than this is," he appeals to a child's imagination. He is young, beautiful, and extremely wise. He is a poor captive commanding great kings, receiving highest honors, and inspiring unspeakable awe. The tests and trials to which he is subjected are peculiarly picturesque and thrilling, and the mystery of his communion with God in heaven only heightens his fascination without detracting at all from his perfectly sympathetic humanity. He is, indeed, a sacred inheritance, quite apart from any early belief in the divine inspiration of the only record through which we know him, and unimpaired by any later scepticism. Perhaps the people who have arrived at conviction of the human origin of the record are those who would be most offended by any tampering or trifling with Daniel, and most reluctant to have their mental image of him disturbed by the capricious embellishments and invention of a modern novelist. With the luck which ever attended him, Daniel, in these later days, has been adopted as a hero of romance by people whose skill in interpreting character from visible signs or granted facts is almost comparable with his own skill in the interpretation of dreams. To the human Daniel they have done no harm at all, and, considering the sad travesties of Biblical characters which prance and rant through some not unpopular modern novels, to say that they have done no harm is unequivocal testimony to the merit of their work. They have approached him with reverence, sympathy, and dignity of style, and have developed his character in perfect conformity with the hints and indications given in the "older book." But, animated by the modern so-called scientific spirit, the propensity for destroying mystery which science is not sufficiently advanced exactly to explain, they have rather belittled the superhuman Daniel. Not by direct assertion, but by unquestionable implication, Daniel falls from the unapproachable height of a person whose mystic powers we accept on faith, without desire to investigate, to the level of a very sensitive hypnotic subject—in fact, a "trance medium," a person whom we insist on investigating, and concerning whom we entertain much scepticism with little respect.

Daniel's is the only character which provokes comparison—indeed, the only one for which the multitude has any standard of comparison. Among the personages whose story is woven with his, Nebuchadnezzar still continues to enjoy wide fame, not for the extent of his conquests or the splendor of his capital, but because he became as a beast of the field and ate grass as oxen. Arioch, the captain of the King's guard, is known only by name, and Amytis, the Median Queen, is unknown except to scholars. After Daniel, these three are the most prominent figures in the 'Master of the Magicians.' They never suggest laborious reconstruction from odd bones showing here and there in dusty heaps of Oriental lore, but are real people, hotly bent on the achievement of personal desires, fundamentally human, with a superficial strangeness only, attributable to their high position and gorgeously spectacular surrounding. A sense of humor would probably restrain people from shedding tears for Nebuchadnezzar (he is somewhat pedantically called Nebuchadrezzar), yet the King is so kinglike in his pagan way that his hideous fate appears peculiarly sorrowful. Amytis is a wicked woman, worse than most of her kind because her opportunities were great. Wickedness in men has infinite variety, but ages have produced only one sort of wicked woman. Arioch is a courtier and a soldier, a man of his world and time, raised above both by the ability to recognize virtue when he saw it and to love well. The authors have not exhausted their power and patience in the delineation of these mighty people. The most insignificant has some touch of individuality, and every scene and situation is described clearly, naturally, with wonderful simplicity, too, considering the temptations to pedantry. They nowhere appear as critics of the Babylonians or as apologists; they are impersonal observers of life glowing with barbaric, sensuous magnificence and black with shame. They are free alike from prudery and grossness, and out of the fulness of knowledge illumined by imagination have written a story which for an hour or two plunges the reader into the heart of a dim and almost fabulous antiquity.

The whole story of 'Julius Courtney' leads up to an Oriental secret, and it must be said to his credit that he was perfectly willing to reveal it, and would have done so but for the scruples of Dr. Lefevre about receiving knowledge through which he would be able, like Courtney, to spread havoc among his fellow-men. Dr. Lefevre is distinctly a person whom the story-readers will never forgive—Courtney's secret was, from a selfish point of view, such a desirable and useful one to know. This faint show of explaining the inexplicable spoils a very good story, for it stigmatizes as impossible all the preceding narrative, which, though strange and far outside of common experience, has been made by the author's art to appear highly probable. It also disturbs confidence in the soundness of his apparent knowledge of the point reached by experimenters in what he calls that strange annex of modern medical science known as psycho-dynamics. No conclusion could be further from those of modern investigators than that the power of hypnotizing, or the aptitude for being hypnotized, or the process of transmitting nervous force, can be learned from any writings of mediæval alchemists or Asiatic sages.

Desirable though the possession of Courtney's secret must appear to individuals, its general dissemination would result in the speedy annihilation of the race. Once revealed, the subsequent chapters of human history would be few, and their substance comprised in the tale of the Kilkenny cats. By contrast, knowledge of the secret possessed by Dr. Benary, the skilled physician, in 'Two Women or One?' would be incalculably beneficial to all. If by simply depressing a bone of the skull, all criminals and fools could be made virtuous and wise, how soon we should be enjoying an earthly paradise! The point is to know what bone to depress. Up to that critical point Dr. Benary's scientific explanations are positive, lucid, and amazingly glib. He is committed inflexibly to the doctrine of heredity. Nobody is himself; everybody is but an agglomeration of the good and evil tendencies of innumerable ancestors, dependent for the direction and completeness of development upon his early environment and tuition. It is really curious, the avidity with which story-writers have snapped at and swallowed the bait of heredity, and their solemn convictions about the potency of environment are truly comforting in this hour of doubt. Some day, we fear, an iconoclast may arise for the destruction of his brethren. He may perhaps call his book 'The Romance of a Parson's Son.'

But to return to Dr. Benary. He discourses on his hobby with such eloquent assurance that a woman who confesses herself a most guilty sinner perceives gradually how her enormities may admit of palliation, and finally yields herself to a surgical experiment which shall either kill her or convert her into an innocent, grown-up child. Dr. Benary satisfies her natural curiosity about the proposed operation no further than to say that it is "very remotely like trepanning." Until the moment when the miracle is wrought, the story has sufficient semblance of reality, but from that moment it becomes more and more ineffective. No one could believe that the miracle had been wrought, and all that follows is palpable invention. The author of 'Julius Courtney' conceals his weakness till the end, but Mr. Harland, less cunning, breaks down in the middle. He has not at his command that fund of circumstantial yet preposterous detail in which French triflers with scientific marvels shroud an intrinsic impossibility, and no description of the New York blizzard or of joyous, Herculean artist, can atone for failure to sustain curiosity about the problem by which it has been excited.

The physiological puzzle and psychic mystery in Mr. Howells's 'Shadow of a Dream' remain unsolved when the story of the lives which the dream clouded and the hearts it broke has come to a tragic close. The author nowhere intimates that he alone holds the secret of the sort of stuff that dreams are made of, so the mind is free to attach itself to the effects of Faulkner's dream-habit on himself, and on those so intimately related to him that they were compelled to dwell within the shadow. The conversations about visions and scientific hypotheses are casual and speculative, clearly without intention to excite anticipation of spe-

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cial enlightenment. The precise and conservative remarks of Dr. Wingate have a convincing air of authority which is quite fatal to any admiration one may have conceived for his more daring confrères who claim to have probed the infinite. In short, Mr. Howells's well-known and admirable method of narrating ordinary events and depicting ordinary characters is applied with notable success to the narration of an unusual, though hardly extraordinary episode, and to the drawing of several people not quite like everybody else even in their superficial character. No one could feel for a moment that he is inventing, that for the sake of effect he exaggerates or conceals, or that he is ever insincere in his criticisms and conclusions. The virtue of intellectual honesty shines as a torch from his pages, and let no one disparage that even if he believe that it is founded on illiberality.

Mr. March, who tells the story, displays more warmth than in any of the novels in which we have known him; but the situation demands more, and there is no surprise in his ability to rise to it. He has an understanding sympathy for people unlike himself, and a beautiful tenderness for Faulkner, who was not only unlike him, but objectionable in many respects. No matter in what future novels he may appear, he cannot be more finely magnanimous than when, in Faulkner's great distress and need, he quite forgets the offence against modern taste committed by a man who had once wanted to talk about Byron and Shelley, and whom he suspects of trying to live up to the rather high-strung literature which he might have written had his lot been cast in a literary community. Face to face with a dying man, a man driven to the verge of madness by an agonizing dream or mental delusion, March is just as kind, as gentle and pitiful as if that man had spent his best years in denouncing the whole tribe of romantic writers that ever infested any land.

Unfortunately, perhaps, for March, every one is familiar with Mr. Howells's literary creed or dogma, and it is impossible to dissociate March's judgments of books and literary methods from the author's. Identification is inevitable when March, in the midst of his story, apologizes for appearing to be wholly absorbed in the Faulkners' affairs, which of course he is not, nor yet Mrs. March, that estimable corrective of enthusiasms which she does not share. This apology is an amusing instance of the author's horror of fictitious misrepresentation. Less scrupulous people may be of opinion that even if thoughtless readers should see visions of Mr. March letting the insurance business languish to the gross injury of Mrs. March and the little Marches, the author could afford to let the mistake go, content that in such a lapse from veracity he is not flagrantly imaginative. At the close of the first part, the melancholy, painful, wonderfully vivid bit of narration which comprises the introduction and the knot, we tremble lest March shall apologize for a dramatic crisis. But the sight of death overwhelms literary predilection, and his silence gives consent to the argument that life may be productive of dramatic moments, and that the world may read about them without serious vitiation.

The second part, in which the consequences of Faulkner's dream are developed, falls a little below the first in vividness and feeling. Mrs. Faulkner, who bears the chief burden, is not so well studied, or at least not so well measured, as Mrs. March, for instance. The author recognizes that she is an exceptional woman—that is, a woman of unusually large nature, passionate yet righteous, of a clear and courageous intelligence. Yet when she is called on to decide for her own joy or despair, she behaves exactly as one of Mr. Howells's well-understood women might, women who have none of Mrs. Faulkner's presumable ability to arrive at proportion and value in questions of duty involving sentiment. Besides, experience counts for nothing in her character. An ingenuous young girl might work herself up to the belief that she had done wrong because wrong had been dreamed of her; or a Mrs. March, who never changes. Such irrational sensitiveness influences seriously only the very young or the inflexible. Mrs. Faulkner was not young, she was distinctly not guilty, she knew the world, and had adaptability; therefore, considering her conclusions in the face of facts, she is vague and unsubstantial, perilously near a mere creature of romance. March's entreaty to Neville to reconsider the decision reached by him and Mrs. Faulkner may be taken as the author's conclusive utterance on the problem of conduct involved. It is a passionate admonition against the self-analysis that leads to self-destruction.

Prophecy is generally vain, not always gratuitous. There is tolerably sure ground for the prediction that posterity will pronounce Mr. Stockton's stories and method unique. He has followed no school and founded none. He is as far from a realist as from an idealist. His fancy dictates without rule or precedent, and his ingenuity supports its wildest extravagance. Though his people are severely moral, he has nothing to do with morals, and though actual puzzles of character and conduct are outside his province, he invents amazing problems of both, and discusses and solves them plausibly. His perfectly serious manner and matter-of-fact style lend a temporary appearance of probability to the impossible, and invest ludicrously irrational people with the semblance of acute intelligence and of prosaic common-sense. He addresses himself neither to the understanding nor to feeling, but to the imagination and the sense for fine-spun absurdity. The first situation in the 'Merry Chanter' promises an unusually amusing entanglement. Perhaps it is too good to be heightened; at all events, most of the incidents that follow the engagement of their crew of captains by the owners of the *Merry Chanter* fall short of what goes before. Some are excruciatingly funny, but the whole lacks the author's customary spontaneity and air of unimpeachable veracity. Towards the end he seems to be weary of the extraordinary collection of passengers that he has got on board the schooner, and not to know exactly how to get rid of them. He does manage to arrange a destiny for each, but not very happily. The best device is that which permits the fugitive British peer, Lord Crabstairs, to become a freeman on his native soil. The payment of the accumulated debts of several generations of Crabstairs in exchange for all the legal papers relating to their indebtedness is a nice stroke of satire on the madness that sooner or later overtakes the persistent collector of antiquities.

Of all the novelists Mr. Besant is the most fertile, fluent, and uniformly agreeable. Dear to him is every kind of romance, and doubly dear the romance of love. He can tell a stirring tale of military adventure; a pathetic tale of the grievances of the poor, the sorrows of the oppressed; an amusing tale of transient fashionable follies—but he is most at home and most attractive when he is leading young lovers through deep waters of affliction to joy everlasting. The romance of 'Armorel of Lyonesse' is a very pretty one, packed full of romantic events and situations for which no apology is offered. When Tristram, pressing day by day through Lyonesse, came at last to "Tintagil half in sea, and high on land," Isolt, the Queen,

> "Down in a casement sat,
> A low sea-sunset glorying round her hair
> And glossy-throated grace."

Just so is Armorel, queen by courtesy of one of the Scilly Islands, introduced, but here ends comparison between her and the false wife of Mark the Cornish King. Mr. Besant did not choose his scene and title for the purpose of inflicting a modern and enfeebled version of Sir Thomas Malory, and, but for one or two references to Sir Bedivere, one might suppose that he dwelt in darkest ignorance of the Arthurian legend. Armorel in her island home is an innocent, ignorant, and robust young person, with definite religious opinions, and a slight quaintness of expression, both derived from an ancestress nearly a hundred years old, who sits with her bonnet on all day dozing in a big chair, and can only be roused to speech by the scraping of Armorel's fiddle. When the ancient dame falls into her last sleep and Armorel becomes the mistress of long-hidden treasure, she shows that shrewdness and ability to take care of herself which come by right to the descendant of gentlemen who had been the most daring smugglers and wreckers in the Archipelago.

Armorel's inheritance, as it comes pouring out of long-locked drawers and sea-chests, strains credulity, but of course she had to have a fortune in order to go forth and see the world, and fit herself to wed the beautiful prince who has already knocked at her door, smiled in her eyes, and ridden away. The singleness of her devotion to her prince when, after several years, she finds him again, a pauper and bond slave to a cruel-hearted villain, is quite beautiful to dwell upon; so are the combined delicacy and pluck with which she forces him to strike for freedom and lay the villain low. Laying him low is no child's play, for his villany is not vulgar and superficial; it is subtle, intellectual, with ramifications many and deep. He preys upon the brains of the needy, buying very cheaply their paintings, their poems, their stories, and, thus being enabled to pose as a universal genius, waxes fat, famous, and fashionable at their expense. Thanks to the courage and fidelity of the girl from Scilly, his discomfiture is complete. Nobody can feel quite sure after reading 'Armorel of Lyonesse' that the most cunning sinner may not dig pits for his own betrayal, or that righteousness never triumphs in a wicked world.

A romance of the Channel Islands is almost as rare as a romance of Scilly, and the manners and customs of dwellers upon one group of islands are about as unknown as those of the other to the average Britisher. Especially was this the case when George II. was King and the melancholy little drama described in the tale of 'The Locket' was being enacted in Guernsey. The opening chapters of 'The Locket' are rarely dainty and smooth and pleasing. The picture of the Grandméau girls, in their quaint summer-house overlooking the sea, is as exquisite as the miniatures of their century. One sees their faces blooming in a thick-set circle of pearls. The gloomy figure of Leonard Delafaye casts a slight shadow over the sunny scene, but it vanishes with the coming of Andrew Morier, the young Jerseyman, and is forgotten in the happiness of his love for Clementine Grandméau. The atmosphere of peace is so well expressed that we are un-

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prepared for tragedy, and the suddenness of its coming hurts and shocks. When the tragic situation is once accepted, an appreciation of the strength with which Delafaye is drawn follows. His revelation to John Ambrose of the facts of his life and their influence on his nature is a passionate cry from a weary, guilty soul given its full force by the author's admirable restraint. Had John Ambrose been a less guileless man, he could never have taken Delafaye's confidence for anything less than full confession. Delafaye's character and temperament fully account for his yielding to a horrible temptation, account for everything except the giving of the fateful locket to Clementine. When he insisted on her keeping it, he was plainly in a state of emotional excitement, but one cannot help thinking that in a cooler moment, knowing how dangerous for him was her possession of the trinket, he would have taken it away from her. This gift of the locket is very important to the development, and its striking improbability infects the whole set of circumstances which surround the death of Morier. Somewhere the author intimates that the events of the tale are true, but such a fact is so startlingly exceptional that an impression of its truth or even its likelihood cannot be given in fiction.

In what is called the fore-word of 'Albrecht' the author anticipates criticism. His first valuable comment is, that "it must be evident to the most casual observer that the treatment of the theme with which the present story deals would probably not have taken the form it has had 'Undine' not been written before it." The remark is profoundly true, subject to a slight modification. If the casual observer should happen to be at all familiar with 'Undine,' it is not in the treatment of the theme which he will find resemblance, but in the theme itself, the idea of 'Albrecht.' If, on the other hand, he knows not 'Undine,' he will find that Mr. Bates has written a pretty fairy story, and credit him with a fine imagination chiefly on account of the idea—Fouqué's idea, with a cumbersome addition. The story of 'Undine' is a literary creation which, humanly speaking, has conferred immortality upon its author, a fact of which Mr. Bates was well aware when he undertook to write 'Albrecht.' The most curious and interesting feature of his performance is his complacent readiness to stand comparison with perfection. Wholesale appropriation of great ideas is not a crime punishable by law, but it may be characterized without undue severity as a literary impertinence.

The story of 'The Broughton House' is long enough and uneventful enough to give ample opportunity for a complete representation of the group brought together for a month in a quiet New England hostelry. Still, the impression left by the book is of incompleteness and of imperfect grasp of salient points of character. Sonderby, the schoolmaster, on whom the author expends pages of detail, is, after all, an indefinite and enigmatical person. Perhaps he achieved the greatness which is confidently predicted for him, but the assertion of his fine possibilities is not supported by his recorded words and deeds. His ambiguous sentiment for Mrs. Floyd appears worthless and irritating. It has not the selfish force of passion, (the passion of a man for another man's wife is always supremely selfish), nor the steady helpfulness of pure sympathy for a woman whose circumstances are most unhappy. Mrs. Floyd, who has intense capacity for feeling and almost none for expression, is the most distinct figure of the group. Married to a man with the artistic temperament, the temperament which makes itself the excuse for every kind of moral delinquency, the absolute helplessness of a Mrs. Floyd to shape destiny is a pitiful and not uncommon spectacle. The situation between Mr. and Mrs. Floyd is rendered so naturally and adequately that it goes far to compensate for minor deficiencies, and, in a novel of character, it is fairer to judge the author's fitness for his work by one success than by half-a-dozen approximate failures.

Locke. By Alexander Campbell Fraser. [Philosophical Classics for English Readers.] Edinburgh: Wm. Blackwood & Sons; Philadelphia: J. B. Lippincott Co. 1890.

Mr. Galton's researches have set us to asking of every distinguished personality, what were the traits of his family; although in respect, not to Mr. Galton's eminent persons, but to the truly great—those men who, in their various directions of action, thought, and feeling, make such an impression of power that we cannot name from all history more than three hundred such—in respect to these men it has not been shown that talented families are more likely than dull families to produce them. The gifts of fortune, however, are of importance even to these. It is not true that they rise above other men as a man above a race of intelligent dogs. In the judgment of Palissy the potter (and what better witness could be asked?), the majority of geniuses are crushed under adverse circumstances. John Locke, whose biography by Berkeleyan Professor Fraser is at our hand, came of a family of small gentry, his mother being a tradesman's daughter. The family had shown good, but no distinguished ability, and no remarkable vitality. The philosopher, John, the eldest child of his parents, was born (1632) two years after their marriage; there was one other child five years later. John Locke himself never contemplated marriage.

He resembled not in the least a genius of the regulation pattern—a great beast, incapable of self-control, self-indulgent, not paying his debts, subject to hallucinations, half-mad, absent minded. He did not even, like the popular hero, attribute all that distinguished him to his mother's influence. He called her "pious and affectionate," but rarely mentioned her. On the other hand, he often spoke of his father with strong love, with respect for his character, and with admiration for his "parts." That father gave him all his instruction up to the age of fourteen years; and since he alone of Locke's teachers escaped the bitter maledictions of his later life for their pedantry and "verbal learning," the father it doubtless was who first taught our philosopher to think for himself.

"I no sooner perceived myself in the world," says Locke, "but I found myself in a storm." When he was ten years old, the Civil War broke out, and the house was near Bristol, one of the centres of operations. His father at first joined the Parliamentary army, but returned within two years. Such events made food for reflection and doubtless suggested toleration.

At fourteen he was put to Westminster school, under stern Dr. Busby, whose pedantry he detested; at twenty sent to peripatetic Oxford, and was still thoroughly discontented. He had not been a precocious boy, and was quite unconscious of superior power. At first he only read romances, and probably never studied very hard. He was awakened by the books of Descartes, whose system he did not embrace, but whose lucidity encouraged him to believe himself not a fool. "This same John Locke," says Anthony à Wood, "was a man of turbulent spirit, clamorous and discontented; while the rest of our club took notes deferentially from the mouth of the master, the said Locke scorned to do so, but was ever prating and troublesome." But this is the distortion of hatred, such as that which later prompted the lie that caused Charles II. to order Locke's expulsion from his studentship. The envious tribe said to infest colleges must take everlasting comfort in the reflection that efforts like theirs expelled John Locke from Oxford, and almost stifled the 'Essay concerning Human Understanding.'

Two years before the Restoration, he took his master's degree, and was afterwards appointed to that life studentship, to lectureships in Greek and rhetoric, and to a censorship in moral philosophy. At a later date, he took the degree of Bachelor in Medicine. His father and brother died in 1661, leaving him about half enough to live upon. In 1666, being thirty-four years old, he made the acquaintance of Lord Ashley, afterwards Earl of Shaftesbury, grandfather of the author of the 'Characteristics.' This nobleman took up Locke and formed him into a man of business, a man of the world, and a politician, fit to become, as he did become, the philosophical champion of the Glorious Revolution.

Locke falsifies the maxim that he who has done nothing great at twenty-seven years of age never will. His first publication (barring a few early verses) at double that age consisted of two anonymous articles in an encyclopædia. He never learned to write a good style. His great 'Essay' appeared three years later, May, 1689, though he had been at work upon it for nearly twenty years. He only lived fifteen years more, during which he was much engaged in public business, so that the time of his active authorship was brief.

Locke's was a frail and diminutive figure, with sloping shoulders, a gracefully set head, a forehead appearing low because cut off below by strong eyebrows rising to an angle over a nose long, pointed, and high-ridged. His eyes were prominent, his mouth well-formed, his chin strong. He must have resembled a little the late E. H. Palmer. His health was always delicate; he was a great sufferer from asthma.

That great observer, Sydenham, many years before Locke became famous, wrote of him as "a man whom, in the acuteness of his judgment and in the simplicity—that is, the excellence—of his manners, I confidently declare to have amongst the men of our own time few equals and no superiors." That Locke's *manners* should have made so powerful an impression upon Sydenham bespeaks magnetism if not greatness. A fascinating companion, gay, witty, observant, shrewd, thoroughly in earnest in his convictions, he added to his good fellowship the air of meaning to get himself all the happiness out of life he could, and to impart it to those about him. He maintained he had the sanction of Scripture in living for enjoyment, and the great pleasures he pursued were, he tells us, these five: health, reputation, knowledge, the luxury of doing good to others, and the hope of heaven. Few men have had so many warm friends; and to these friends he was devoted with a passion strong as a lover's.

At the same time he was no mean diplomatist, knew well enough how to play upon weaknesses, and no one more than he possessed the art of turning men inside out. Many little maxims on this head are scattered through his writings. He himself was impenetrable. "I

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believe there is not in the world," said one who had tried a lance with him, "such a master of taciturnity and passion." He confesses himself to be choleric, though soon appeased; but, in fact, self-control is the characteristic mark of his thoroughly well-regulated life. His personal economy was strict. He was methodical in business to a fault. His prudence was carried to the point of excessive caution. He was moderate in everything, and probability was his guiding star. He was deeply religious; but it was public spirit, the benevolent wish to improve the condition of his country and the world, which was the mainspring of his life and inspired all he wrote.

Hence, the vast influence which Locke's philosophy exerted upon the development of Europe for more than a century. If it be said that in truth no such force was exerted, but that Locke only happened to be the mouthpiece of the ideas which were destined to govern the world, can there after all be anything greater than so to anticipate the vital thought of the coming age as to be mistaken for its master? Locke's grand word was substantially this: "Men must think for themselves, and genuine thought is an act of perception. Men must see out of their own eyes, and it will not do to smother individual thought—the only thought there really is—beneath the weight of general propositions, laid down as innate and infallible, but really only traditional—oppressive and unwholesome heritages from a barbarous and stupid past." When we think of the manner in which the Cartesians, Spinoza, and the others had been squeezing out the quintessence of blindness from "First Principles," and consider to what that method was capable of lending itself, in religion and in politics, we cannot fail to acknowledge a superior element of truth in the practicality of Locke's thought, which on the whole should place him nearly upon a level with Descartes.

Prof. Fraser's is the fourth life of Locke drawn more or less from unprinted sources. It cannot be said to be a sympathetic account of him. The biographer seems to see no charm in his hero, and is perpetually speaking of his want of imagination; which only means he was not given to unpractical dreaming. The account of Locke's writings is, however, unusually good; and the insufferable sophistry of T. H. Green is well disposed of in a paragraph. Prof. Fraser pleads for a new edition of Locke's works, and it is very true that this great man, whose utterances still have their lessons for the world, with wholesome influences for all plastic minds, should be studied in a complete, correct, and critical edition.

Literary Papers of William Austin. With a Biographical Sketch by his son, James Walker Austin. Boston: Little, Brown & Co. 1890. (250 copies printed.)

Mr. William Austin has gained a niche in American literary history as the author of "Peter Rugg, the Missing Man," in which some critics have seen a forecast of Hawthorne's peculiar style of romance. The present volume contains this and other tales, together with the Bunker-Hill Oration of 1801, a paper on the Humanity of Jesus Christ, and a reprint of Letters from London originally issued in 1804. The author was born in 1778, graduated from Harvard in 1798, was a short while schoolmaster and chaplain in the navy, studied law at Lincoln's Inn, London, and on his return to America practised his profession and took part in politics until his death in 1841. The stories were written between 1824 and 1837, in mature years, and are perhaps more remarkable for being few in number than for any other reason. In "Peter Rugg" we have a local version of the Flying Dutchman. It is not without cleverness in the telling when judged by the time of its production, but its foreshadowings of Hawthorne's genius seem to us purely imaginary. It was exceedingly popular. The other tales are even more crude. They are five in number, and are, in general character, of the class of "moral tales"; their titles, "The Late Joseph Natterstrom," and "The Man with the Cloaks," may still occasionally be met with, and these are the best. Of the Bunker-Hill Oration we can only say it is a curious survival of Revolutionary eloquence; and of the essay upon Christ's Human Character, that it has likewise some historic value as an illustration of style and of religious feeling.

The most interesting portion of the volume is the "Letters from London." They are the work of a young man in his student days, and are written in a very ambitious vein; but they show very vividly the enthusiasm of the time in favor of our newly developed political system. The comments made upon England are those natural to an American, and there are some glimpses of English statesmen and literary men, containing nothing novel, but adding to the passing interest of the reader. Mr. Austin's point of view was that of the student of institutions, and the burden of his remarks is the inferiority of the English to the American Constitution in procuring general happiness for the people. Among the marks of the then contemporary thought we observe the disapproval of commerce:

"Thank God," he says, "the United States are rather an agricultural than a commercial country; otherwise, in spite of our Constitution, our republic would soon be lost in an odious aristocracy, and, what is still worse, a commercial aristocracy, which experience proves to be the most inexorable and cold-blooded of all tyrannies, where maxims are founded on cautious speculation and acted on in all the varieties of monopoly—maxims which, fortified in law, strengthen the powerful at the expense of the weak."

Manufactures fare even worse in his eyes. "Every nation," he says, "is miserable in proportion to her manufactories," and he draws a picture of their social effects in most vigorous rhetoric. He looked to the farms of the West to preserve the health of the body politic, even if poverty, artisans and capitalists, manufactures and commerce, should gain a hold in the Atlantic cities. He also apprehended powerful results from the development of the Democratic idea by our future writers on civil polity: "All that which is connected with or related to man will be treated in a manner which must shock the feelings of all Europe and oppose the principles of all ages." His sympathies were clearly with that view, which he apparently derived from Beccaria, that society by its laws tends to develop the very rich and the very poor—the former few, the latter the masses. It is to be noted that Godwin was his principal literary acquaintance in London, and he seems to have shared the radical admiration for that author's 'Political Justice.' The practical remarks made upon the Establishment, the poor laws, the class structure of society, the criminal law, and similar matters are acute, sound, and often strongly expressed. The Latin quotations, the contrasts of the Indian with civilization, the Rousseau-like questions, give a pleasant flavor of a past time, and the self-glorification of the young patriot in his own country's political promise reminds us of that vigorous hopefulness which has since his time become much sobered. The portraits of Pitt, Fox, Erskine, and others are labored, but have the freshness of contemporary impressions, and the sketches of Godwin, Holcroft, and Fuseli are not without a minor interest. The entire collection of letters affords a clear-cut example of the first impression made by England upon a young American of the beginning of the century, who was disposed to reflect on what he observed.

The biography of Mr. Austin might, we think, have been treated with advantage upon a larger scale. Only a few pages, of which much is quoted matter, have been devoted to it. His literary papers belong to his youth or to the little leisure of professional years. They show a very vigorous mind, well-instructed and touched with a public enthusiasm; but of the action of his mind in real life very little is shown, and of his individuality and personal traits next to nothing. He appears to have been more largely endowed with character than with literary talents, but the present volume limits our view to his works as a writer. Their interest is historical only, and necessarily provincial.

Japan and the Pacific, and a Japanese View of the Eastern Question. By Manjiro Inagaki, B.A. Scribner & Welford.

The name of Manjiro is honorably associated with the modern navigation of the Pacific by the Japanese. In a junk as a waif, in a whale-boat as a returned castaway, and as the captain of the first Japanese steamer worked by the Mikado's subjects, Manjiro has made honorable fame. It is highly appropriate, therefore, that one of the same name, a graduate of Cambridge University, in England, should politically exploit the Pacific and forecast its future history.

In a handsomely printed volume of two hundred and sixty-five pages, Mr. Manjiro Inagaki gives his views of the "Eastern Question." The matter is divided into two parts, the first essay, on "Japan and the Pacific," occupying fifty-two pages; and the remainder of the book, in nine chapters, treating of Eurasian politics since the sixteenth century. There are also five maps, which illustrate the text fairly well. The genesis of the book appears to have been a student's thesis prepared with a view to obtaining a degree, and afterwards expanded and properly divided and annotated for book form. That it was written in England, and mostly in the company of Russophobists, is evident at a glance. While the author is an independent student in his reading, it is pretty certain that in his interpretation of facts he has been very ably and powerfully assisted. We read with pleasure his statement in the preface that he intends to continue his investigations in eastern Europe, America, and Asia. Should he publish, at some future time, the result of his further researches, a comparison of his earlier and later views would be interesting. In the present work Mr. Manjiro Inagaki gives us such an anti-Russian, not to say British, view of the Jingo sort, that we can hardly accept it as a genuine "Japanese view." Indeed, it reminds us somewhat of the opera of "The Mikado," in which almost the only Japanese features are the clothes, more or less correctly worn; the language, music, postures, and ideas being almost wholly European.

Evidently the essay will be published in Japan, and do its work in preparing the military classes for future complications. The Pacific Ocean is fast becoming the focus of international politics, and Japan may soon be involved in defensive or offensive alliance with either Russia or England. These Powers,

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as the author thinks (p. 69), "will at some future period fight for supremacy in the North Pacific." It is with intense interest, and with exultation, that he adds, "Japan lies between the future combatants." He shows only too clearly that the Japanese, in imitation of European nations, are concentrating their energies on militarism. Instead of looking to the United States as an example, the Japanese are expending their resources disproportionately on armies, fleets, forts, and the paraphernalia of war. "*Japan is the key of the Pacific*," writes the author in italics. The future seizure of Fusan in Corea by Japan is hinted at. The episode of the British wanton and unprovoked seizure of Port Hamilton is narrated in detail, and it is shown that as a "head-station for the Canadian Pacific Railway trade," it would be useless without an Anglo-Japanese alliance. To complete the British chain of islands round the world, the possession of Formosa, "the Malta of the Pacific," is deemed necessary, and "England will without doubt occupy Formosa."

The geographical and maritime situation, and the future commercial possibilities of Dai Nippon, are concisely discussed. Mr. Inagaki thinks, and we agree with him, that Japan may yet become one of the greatest of manufacturing countries.

The second part of the work calls for no special notice, being merely a clever student's résumé of the movement of European politics during the past three centuries, especially as these have concerned Russia and England in Asia. The final chapter, on Central Asia, is a good statement of the present situation; but we imagine that the whole second part of the book will be read with curiosity as a study in Japanese literary art, rather than for exact information at first hand. As a monograph, it will have greater value in the author's own country. As a means of counteracting Russian power and progress in Asia, the author urges a forward policy of railway construction by the British in all the countries in their possession or under their influence.

Die Entstehung der Arten durch räumliche Sonderung. Gesammelte Aufsätze von Moriz Wagner. Nach letztwilliger Bestimmung des Verstorbenen herausgegeben von Dr. med. Moriz Wagner. Basel: Benno Schwabe; New York: Westermann. 8vo, pp. 667.

MORIZ WAGNER, journalist, traveller, and zoologist, is hardly as well known in this country as he should be. Besides the fact that he is one of the three greatest authorities on the distribution, migration, and variation of organisms, his attitude towards the Darwinian theory is another that gives him an especial interest for American students. He is an evolutionist, an advocate of Lamarckism, in the theory of descent, and in a measure of Darwinism, but only in so far as it may not call for advocacy of selection as the all-powerful and almost the sole factor in the transformation of descendants and the formation of new species. The work in hand, on the origin of species through migration and isolation, is a republication by his nephew of a number of articles from different periodicals, the earliest bearing the date 1868, the latest that of 1886. The discussions by which endeavor is made to establish the migration theory involve the greater part of the evidence, recent or palæontological, brought forward by others in support of zoölogical evolution, as well as a great deal gathered by Wagner from fields traversed by himself. The scientific value of the book is not impaired by being written in a style that will appeal to a wide circle of readers, and the result is a solid volume, nearly 700 pages, of which we should be glad to see a good English translation. For an understanding of the author's peculiar theory, and of his position as an opponent of the Darwinian, we may refer to the propositions on page 96, in which are put forth what he considers to be the (in themselves) very simple causes or laws which set bounds to the form and fix its typical difference upon the migrating organism:

"(1.) The greater the total amount of change in the hitherto existing conditions of life which the emigrating individuals find on entering a new territory, the more intensely must the innate variability of every organism manifest itself.

"(2.) The less this increased individual variability of organism is disturbed in the peaceful process of reproduction by the mingling of numerous subsequent immigrants of the same species, the more frequently will nature succeed, by intensification and transmission of the new characteristics, in forming a new variety (*Abart oder Rasse*), *i. e.*, a commencing species.

"(3.) The more advantageous the changes experienced by the individual organs are to the variety, the more readily will it be able to adapt itself to the surrounding conditions; and the longer the undisturbed breeding of a commencing variety of colonists in a new territory continues without its mingling with subsequent immigrants of the same species, the oftener a new species will arise out of the variety."

Wagner makes migration and subsequent isolation a necessity in the formation of species. He says a new race cannot be formed without a long-enduring separation of colonists from their fellows of the same species. Unlimited crossing in a species produces uniformity, and brings a variety (if its characteristics have not been fixed through a series of generations) back to the common form. In part this could not apply to asexual and to some hermaphroditic forms; yet 'migration would place them under conditions favoring variation, and isolation would be all the more perfect from lack of sexual crossing.

"Jede Spezies oder konstante Varietät im Tier- und Pflanzenreich entsteht durch räumliche Absonderung eines Emigranten oder Emigrantenpaars vom Wohngebiet einer fruchtbaren Art, d. h. einer Spezies, welche noch im Stadium der Variationsfähigkeit sich befindet. Der Akt der Sonderung und Kolonienbildung (durch aktive oder passive Migration) ist stets die nächstwirkende Ursache, welche zur Entstehung einer neuen Art den Anstoss giebt und ohne welche keine Form zur typischen Konstanz sich ausprägt. . . . Der 'Kampf ums Dasein' spielt im Haushalt der Natur überhaupt eine wesentlich andere Rolle, als sie die Darwin'sche Selektionstheorie postuliert. . . . Der 'Struggle for Life' wirkt daher für einen gesunden und normalen Bestand der organischen Typen, aber er selbst ist keineswegs von formbildender Wirkung. Er ist in den meisten Fällen weder die Ursache des Entstehens einer neuen, noch des Erlöschens einer alten Spezies."

Enough has been said by way of making the basis of Wagner's theory intelligible; we can give but a faint idea of the wealth of fact and argument with which he supports himself or confronts his opponents. Much of the evidence is familiar—the persistence of low types, the lack of difference between the mummied crocodile and ibis of the Nile and those of today, the necessity of isolation in artificial selection (shown, for instance, by the single race of dogs in western Asia, where religion by making the animal unclean prevents selection), and so on—it needs no recapitulation. One impression left from reading the book is, that less has been heard of the author because his opponents found it easier to meet him by silence than by argument.

To make a very distinct separation between the migration theory and the selection theory is difficult, if possible. Wagner opposes his theory to that of Darwin; he says in the latter it is the struggle for existence, but in the former it is isolation, that is the most powerful factor in building species. It is evident that to produce the results claimed by selectionists, migration is not an absolute necessity, as is claimed by Wagner. On the other hand, the effects claimed by the latter are abundantly proved to follow migration. This, however, is not the same as proving migration to be the direct cause of the variation. The objections to be urged against this theory differ somewhat from those to be brought against one that demands the retention only of beneficial variations, the survival of the fittest, one that preserves rather than originates. Whether an individual is ultimately to survive may be decided many times before it comes to depend on particular beneficial organs that might be traced to selection. The struggle begins in the ovary; the competition fraught with the greatest percentage of danger may occur in the nest of eggs; and continuation of existence depends on so many, on such a changeable and disconnected succession of factors—factors appearing, serving their purpose, and disappearing by the thousand—that "natural selection" becomes simply a convenient term, designating the effects of a legion of causes. Migration and isolation, again, are the means of bringing into action upon the emigrating individuals different modifying agents; they favor the action of causes producing diversity among the members of a species without more than indirectly being causes themselves. The origin of new species and varieties may in fact be ascribed to inheritance of acquired tendencies toward variation in special directions by some, or many, of the individuals constituting the species; tendencies induced by stress of circumstances, external or internal, climate, food, habits, use, disuse, etc., etc., being favored in their persistence and increase, and in the accumulation of their effects, by isolation of those members of the species, or endangered by intercrossing them with others.

The book contains a good biographical sketch of the author by Dr. Karl von Scherzer.

Universités Transatlantiques. Par Pierre de Coubertin. Paris: Hachette. 1890.

IN the fall of 1889, M. de Coubertin, already known by writings on education in England, was sent by the French Minister of Education on a tour of inspection among the schools and colleges of the United States, of which some results are presented in the volume designated above. The title is somewhat of a misnomer, for M. Coubertin gives us miscellaneous *impressions de voyage*, on the great cities, the elections, the political tone, and what not, which serve to vary the somewhat monotonous notes on educational institutions. Even in regard to these latter, his title is not fairly descriptive. His main interest obviously lies not with the higher study and research which we begin at last to associate with the term university, but with the academies and with that part of the colleges which falls rather into the domain of secondary education; and the most appreciative passages in the book are concerned with some of the preparatory schools. The larger institutions get very unequal treatment. Princeton and Cornell are described with care; Harvard and Johns Hopkins are but briefly noticed.

Throughout, the life of the students receives more attention than their course of study; the author writes with more or less covert reference to the changes which he would see intro-

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duced into the French schools, and which he sums up at the close of his volume in the words *sport et liberté*. The foot-ball field is prominent in his pages, and he is astounded to learn that even at the Catholic University in Washington it is proposed to encourage the young theologians in this sport. He finds the game somewhat more scientific and rather more brutal than in England (*quaere* as to this), but it has his hearty sympathy as part of the general cultivation of outdoor exercise. On the other hand, the gymnasiums which are springing up in all our colleges meet with very scant recognition, and the craze for anthropometry with even less. M. de Coubertin has a strong preference for exercise in the open air, and a great suspicion of the efficacy of gymnastic apparatus. The labors in anthropometry of Dr. Sargent at Harvard and of Dr. Hitchcock at Amherst are perhaps treated too lightly; but we confess to having read with satisfaction, as well as amusement, the gently sarcastic remarks with which the courteous Frenchman touches on the eagerness shown by some of our gymnastic directors in striving to attain a "normal" development and to manufacture a "normal" man.

The Menœchmi of Plautus. Edited on the basis of Brix's edition by Harold North Fowler. [Students' Series of Latin Classics.] Boston: Leach, Shewell & Sanborn. 1889.

To the special introduction to the "Menæchmi" has been prefixed, though in an abridged form, all that is of general value in Brix's introduction to the "Trinummus," such as information in regard to the life of Plautus and the principal manuscripts, rules of prosody, etc. Traces of haste or carelessness are discernible in the fact that the numerous examples of metrical peculiarities which Brix, as was natural, drew from the "Trinummus," have here been retained (without the references) instead of being replaced, as might easily have been done, by similar examples from the play in hand. A feature of the introduction which will commend it especially to our students, is a sketch of the many modern imitations of the "Menæchmi"; in which, however, we should prefer a more extended treatment of Shakspere's play than the editor gives. The new edition of the "Menæchmi" by Schoell appeared too recently to be available for the criticism of the text, which is mainly that of Brix. In a few cases the manuscript reading has been retained, and usually with good reason. The great majority of the changes in this edition, as compared with the original, are to be found in the commentary and critical appendix. And in the commentary lies also the greatest defect in the work. Brix's commentary is not adapted to American college students. It contains too much erudition and too many exhaustive notes. Mr. Fowler has transferred many of these to the appendix, but there still remain a great number in the commentary, which is marred, likewise, by frequent references to authorities which are not only inaccessible to the mass of American students, but, even if accessible, would probably never be consulted. A number of notes have been added from other editions, notably Wagner's, and a few, of minor importance, seem to be original. In a very few instances Brix's view is attacked, usually with reason. Some metrical notes could easily have been omitted if a short treatment of the senarius had been given in the introduction—a lack but inadequately supplied by any of the grammars.

Numerous quotations from the "Comedy of Errors" are scattered through the commentary, and some good translations of idiomatic passages insure the interest of the student.

The Nine Worlds. Stories from Norse Mythology. By Mary E. Litchfield. Boston: Ginn & Co. 1890.

'THE NINE WORLDS' is a successful attempt to retell for children of all growths the story of the old Norse gods, in much the same way that Hawthorne, in the 'Wonder Book,' has written of the gods and goddesses of classical mythology. Judiciously attuned to modern ears, the stories of Norse mythology are not only intrinsically worth the telling, but are the interesting record of a stadium in the history of the culture of our own Teutonic ancestors, a knowledge of which the recent increased attention in this direction has rendered almost imperative. The author has well succeeded in reincarnating for us these very human deities, in the midst of their characteristic northern environment. Compared with the gods of the south, they are naturally, as the impersonations of a people of a much more primitive culture, in their ideality more than a plane lower. They are nearer a condition of nature: their motives of action are simpler, their impulses more superficial, their physical needs larger and more palpable. The whole tone of the northern legends, too, is pitched in a sterner key, as befits the natural surroundings of the people among whom they were evolved and the corresponding impress made upon the manner of thought. The writer of the present stories has not forgotten this when she has found it necessary to fill out an occasional hiatus in the original myth. It was hardly necessary, however, for her to give a list of authorities; for the dramatic story of the gods as the author has written it is, in reality, as a connected whole, to no small extent the product of her own fertile imagination.

BOOKS OF THE WEEK.

Amicis, E. de. Holland and its People. Vandyke ed. G. P. Putnam's Sons. $2.25.
Ballard, Julia P. Among the Moths and Butterflies. G. P. Putnam's Sons. $1.50.
Banks, Nancy H. Stairs of Sand. Chicago: Rand, McNally & Co.
Bardeen, C. R. Home Exercise for Health and Cure. Syracuse: C. W. Bardeen.
Barr, Amelia E. The Household of McNeill. Dodd, Mead & Co. $1.25.
Betham-Edwards, M. For One and the World. John W. Lovell Co. 50 cents.
Bodley, J. E. C. The Catholic Democracy of America. Baltimore: John Murphy & Co. 25 cents.
Brown, Alton, and Brown, Mary. Famous Novels by Great Men. The Minerva Publishing Co. 50 cents.
Browne, T. S. In the Riding-School. Boston: D. Lothrop Co. $1.
Cable, G. W. Old Creole Days. Charles Scribner's Sons. $1.25.
Cooper, S. W. Think and Thank. Philadelphia: The Jewish Publication Society of America.
Copner, J. The Faith of a Realist. G. P. Putnam's Sons.
Dane, D. "Vengeance is Mine." Cassell Publishing Co. $1.50.
Dumas, A., fils. The Lady with the Camellias. Belford Co.
Fawcett, E. How a Husband Forgave. Belford Co.
Fontaine, C. Historiettes Modernes. Boston: D. C. Heath & Co. 65 cents.
Glazebrook, M. G. Lessons from the Old Testament. London: Percival & Co.
Goss, W. L. Recollections of a Private. T. Y. Crowell & Co. $3.25.
Guernsey, Lucy Ellen. The Hidden Treasure. Thomas Whittaker. $1.50.
Gunter, A. C. Small Boys in Big Boots. The Home Publishing Co.
Guyot, Prof A. The Earth and Man. Revised ed. Chas. Scribner's Sons.
Hall, B. The Turnover Club. Chicago: Rand, McNally & Co. 50 cents.
Halstead, Ada L. Hazel Verne. Chicago: Laird & Lee.
Harkness, A. An Easy Method for Beginners in Latin. American Book Co.
House and Pet Dogs. *Forest and Stream* Pub. Co. 50 cents.
Hughes, T. Alfred the Great. New ed. Boston: Houghton, Mifflin & Co. $1.
Judge, W. Q. Echoes from the Orient. New York: *The Path*.
Ladd, G. T. Introduction to Philosophy. Charles Scribner's Sons. $3.
Lamb, C. Essays of Elia. London: J. M. Dent & Co.; New York: Macmillan. $1.
Lowell, J. R. Literary Essays. Vols. III. and IV. Boston: Houghton, Mifflin & Co. $1.50 per vol.
Macmillan, Prof. M. Southey's Life of Nelson. Macmillan & Co. 60 cents.
Mead, T. H. Our Mother Tongue. Dodd, Mead & Co. $1.50.
Morley, Prof. H. English Writers: The 14th Century. Book II. Cassell & Co.
Murray, D. C., and Hermann, H. The Bishop's Bible. John W. Lovell Co. 50 cents.
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